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The
# CHRISTIAN CENTURY

*Published Weekly*

## Heritage of Fascism
*An Editorial*

## Twilight of Religious Liberty
By Robert Root

## How to Refuse a Cocktail
By J. Maurice Trimmer

## Breathe Life into the U.N. Now!
*An Editorial*

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## In This Issue

J. MAURICE TRIMMER

has contributed to The Christian Century a number of articles on the problem of alcohol, to which he has devoted considerable study. His "The Menace of Moderation," which appeared last August, brought this magazine more requests for reprints than any other article it has published in recent years. Mr. Trimmer is pastor of Fifth Avenue Baptist Church, Huntington, West Virginia. He is correspondent for The Christian Century in West Virginia and Kentucky, a service he also performed during previous pastorates in Georgia and Virginia. His experience includes four years as chaplain in a veterans' psychopathic hospital.

ROBERT ROOT

has charge of public relations for the World Council of Churches, with headquarters in Geneva, Switzerland. He serves also as correspondent for The Christian Century in central Europe, and has contributed a number of feature articles on the religious situation in that area. A Congregational layman, Mr. Root was employed on the editorial staff of the Des Moines *Register and Tribune* before going to work for the World Council.

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FRED ADEN

is on the staff of Ward Col-

*(Continued in column 3)*


# The CHRISTIAN CENTURY

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April 16, 1947

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## Calendar of Coming Events

April 2, 9, 16, 23, 30, May 7. University of Chicago Public Lectures on the Interrelation of Philosophy and Christian Theology; Robert L. Calhoun, Speaker.
April 7-18. Lectures on Church, Law and Society, Union Theological Seminary, New York; Bishop Gustaf Aulén, speaker.
April 13-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.; Rolland W. Schloerb, Morton S. Enslin, speakers.
April 13-18. Ministers' Wives School, Grailville, Loveland, Ohio.
April 16-18. Joint Meeting, Provisional Committee of the World Council of Churches and International Missionary Council, Buck Hill Falls, Pa.
April 16-19. Annual Meetings, Associated Church Press and National Religious Publicity Council, New York city.
April 17-19. Minnesota State Christian Young People's Conference, Mankato.
April 19-21. Meeting, Arrangement Committee for World Council of Churches 1948 Assembly, Buck Hill Falls, Pa.
April 19-21. United Stewardship Council Spring Meeting, Buck Hill Falls, Pa.
April 20. Chicago Sunday Evening Club; Willard Brewing, speaker.
April 22-25. Meeting, Provisional Committee of the World Council of Churches, Buck Hill Falls, Pa.
April 23-26. Annual Convention, Illinois Conference of the Evangelical Lutheran Augustana Synod, St. Paul's Lutheran Church, Chicago.
April 25-27. Kappa Chi Fellowship of Christian Service, Morningside College, Sioux City, Iowa.
April 26. Rhode Island Bible Class Convention, Cranston.
April 26-27. New Jersey Bible Class Convention, Rutherford.
April 27. Chicago Sunday Evening Club; Charles P. Taft, speaker.
April 28-May 1. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 28-May 30. Lectures on Church, Law and Society, Episcopal Theological and Andover Newton Theological Schools, Cambridge and Newton Centre, Mass.; Bishop Gustaf Aulén, speaker.
April 30. General Commission on Army and Navy Chaplains, Washington, D. C.
May 1-4. New England Conference, Lutheran Augustana Synod, Brockton, Mass.
May 4. Midyear Meeting, Church Building Committee of the Home Missions Council, Birmingham, Ala.
May 4-11. Religious Book Week.
May 4-11. National Family Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

*(Continued from column 1)*

lege, missionary institution in Argentina.

GLENN HUTCHINSON

is a graduate of the Emory University school of journalism and was studying for a master's degree in sociology when the war came. He spent the war years in Civilian Public Service camps and in Sandstone as a conscientious objector, and is now living in a suburb of Orlando, Florida.

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LXIV CHICAGO, APRIL 16, 1947 NUMBER 16

## EDITORIAL

IF THIS were the script for one of our omniscient radio prophets we would start: *"We predict* that Americans for years to come will be turning back to study President Truman's Jefferson Day speech of 1947." For that speech, taken in conjunction with the President's recent message to Congress, gives final form to the revolutionary Truman Doctrine. And the Truman Doctrine, before we are done with it, may lead this nation down a long and blood-soaked road. At this moment, however, we can only direct attention to two statements in the President's speech. The first occurred in connection with his attempt to defend his proposal for intervention in Greece from the charge of sabotage against the United Nations. "In supporting the United Nations," he declared, "we must, when necessary, supplement its activities." When we have not been asked by the U.N. to do so? When we have not so much as informed the U.N. in advance that we contemplate doing so? And again the President said: "A strong United States means . . . most of all a strong, united, confident people, clear in the knowledge of their nation's destiny." How many of his fellow Americans does Mr. Truman think are clear in their knowledge of the nation's destiny now that the Truman Doctrine proposes intervention anywhere on the globe? Only a fool could believe that, with the Truman Doctrine in operation, he could be "clear" as to what lies in store.

### The Truman Doctrine and America's Future

### Chicago's Election Reveals Political Trends

NOW that Chicago's mayoral election is over, press and political pundits are swamping the country with their interpretations of its outcome. The interpretations follow a to-be-expected partisan pattern. Democrats see the pendulum swinging back from the Republican victories of last November; Republicans suddenly discover that this was only a local election with no national significance whatever! As a paper whose editorial habitation is in Chicago, but one without partisan interests in either local "machine," The Christian Century would like to add its comment. The Chicago election, it seems to us, illustrated two trends perceptible quite generally throughout American politics. In the first place, it furnished another example of the capacity of Republican party leaders to delude themselves between elections into thinking that they can elect any nonentity they nominate. One might suppose that they would learn from experience, but in the case of Chicago it proved not to be so. After the November triumph, the local Republican managers again began to tell themselves that they "could elect a yellow dog" so long as he bore the Republican label. Now they have been given another lesson. And in the second place, we interpret this election to mean that Americans by and large are no longer voting for parties at all. They have lost confidence in both parties. True, most of them still have a mild preference for one party over the other. But they expect little good of either. As a result, they vote for individuals. They vote for what they estimate to be the probable level of their individual performance. Take these two elements into consideration and we believe that you have the explanation of Mr. Kennelly's 273,000 majority. The same elements are operating in the national arena.

### Federal Council States Its Views on Germany

SEVERAL months late, the Federal Council of Churches has issued a statement on the peace settlement in Europe, with particular reference to Germany. The tardiness of the Commission on a Just and Durable Peace, which prepared the document, and of the executive committee of the council, which approved it for publication, is the more to be regretted because the statement might have helped prepare public opinion for the issues which are now under discussion in Moscow. The council takes the position that "a new faith in God's purpose for the nations, a new loyalty to the principles of justice, a new sensitivity to the needs and to the suffering of humanity apart from all racial and national divisions, a new commitment to the task of forming world community are essential if the wounds of war are to be healed and the foundations laid

for a stable society. These foundations are the primary concern of the churches of Christ." It then defines seven long-term and five short-term considerations which should apply to the European settlement. The former are: (1) Security of Germany's neighbors against German military aggression; (2) restoration of German industrial production as being necessary to European as well as to German recovery; (3) the German people's obligation to make reparation for damages caused by the nazis, to the limit of their greatly diminished ability; (4) the Allies' obligation to locate the eastern frontier so that Germans may have sufficient agricultural land to maintain themselves; (5) our obligation to give Germans freedom to choose the form of government they desire providing they choose one which will not again disturb the peace of Europe; (6) the right of Germans to the human rights and fundamental freedoms other people have; and (7) admission of Germany into the United Nations and its agencies as soon as the German people are willing to fulfill the obligations of membership. Short-term recommendations are the dispatch of relief, the return of all German prisoners of war now doing forced labor abroad, breaking down the spiritual isolation of Germany, aid for reconstruction of German churches and—at last—condemnation of the transfer of populations from the eastern provinces of Germany "without regard for either order or humanity."

## Shall Domestic Politics Repeat an Old Cycle?

IN several respects the politics of 1947 resemble those of 1919. It might not be a bad idea for the leaders of both parties to recall the history of the last postwar period. There is little to be gained by repeating the mistakes of 1919 and 1920, as we seem about to do. Those troubled times also started with soaring costs of living. Wages and prices leapfrogged. Strikes multiplied and both labor and management were prepared to let "the public be damned," or freeze. Attorney General A. Mitchell Palmer staged a nation-wide red-hunt and won such popularity at it that he became a leading contender for the Democratic nomination for the presidency in 1920. Relations with Russia went from bad to worse and naval rivalry with Great Britain seriously threatened the friendship between the two peoples. Multimillionaire Andrew W. Mellon led an offensive against high taxes before a Congress which was ready to slash expenses for everything but bonuses to veterans. There were great strikes on the railways and in the coal mines, and violence flared. Farm prices were the first to crash, making necessary action by Congress. Then ugly scandals loomed over the Veterans Administration, and even the President's cabinet was not spared when the evil story of Teapot Dome became known in 1924. The full cycle was not run until a decade after the war when the great panic brought the insane economic consequences of the war and the boom which followed it to judgment. The present state of affairs suggests that we have learned very little. Today it is the President who leads the red-hunt at home and abroad and whose popularity seems to be rising because of it. But if Mr. Truman desires to be remembered any longer than was A. Mitchell Palmer, he will be well advised to give his attention to the fundamental problem of American politics, which is to restore our economy to a peacetime level of full employment at fair wages, making products which sell at reasonable prices.

## Lilienthal Wins First Test Vote

POWERFUL currents of emotion course through American life, and now and then they suddenly polarize themselves in bitter controversy over a public figure. Such a polarization occurred two months ago in the Senate over David Lilienthal, appointed by the President as chairman of the Atomic Energy Commission. Ever since then the Senate has been divided by one of the bitterest controversies to break out over an appointment in recent United States history. In the forefront of the battle against confirmation of the President's appointee was Senator McKellar of Tennessee, a Democrat, whose ire against Lilienthal was provoked when Lilienthal refused to open the payroll of the TVA to McKellar and the Crump machine with which the senator is affiliated. McKellar waged a relentless filibuster in committee hearings, which dragged out endlessly as one charge after another was aired. As the hearings progressed, Lilienthal's stock rose. But McKellar's frenetic maneuvers were less important as a reason for the length of the debate than was the division which appeared in Republican ranks over the issue of atomic control. Senator Vandenberg threw his powerful support behind Lilienthal, while Taft and Bricker opposed him. Bricker unwittingly gave Lilienthal's supporters their first definite opportunity to show their strength when he moved to recommit the appointment of the chairman and his four associates on the commission on the ground that the FBI should be asked to determine whether the taint of communism had touched any of them or any of their appointees who are already working under their direction. Senator Vandenberg took the floor against his colleague from Ohio, and the resulting vote indicated that, when the final test comes, the Lilienthal appointment will be confirmed by a substantial majority.

## Does the World Council Fear the Press?

A YEAR AGO two events of major importance to Christendom occurred in Europe. At one the press was not only tolerated but welcomed. At the other the press was held at arm's length. As a consequence, the world focused its attention on Catholic Rome and did not so much as suspect that the World Council of Churches was holding an epochal meeting in Protestant Geneva. We recall this unpleasant bit of history because the provisional committee of the World Council convenes in the United States April 22 to 25. It is highly important that it shall not repeat the mistake it made last year. If this is not to happen, its officials must surmount their fear of the press. Secretary W. A. Visser 't Hooft and the other prominent churchmen who are coming from Europe to attend this meeting should be helped to understand why the American press expects, and believes it has the right to require, full freedom of access to information. We look upon it as an essential of the democratic process, and in this view we have the sup-

port of our Constitution. The enlightened leadership of American Protestantism goes beyond that political conception and holds that learning and publishing the truth is a religious obligation which is essential to a free and Christian faith. The Christian Century on its part asks the World Council to open all its meetings to the press, not as a favor which the council may grant or withhold, but as a freedom which it is the right of the press to claim.

## What is Delaying Mr. Taylor Now?

ON APRIL 3 President Truman announced that Myron L. Taylor, his ambassador to the Vatican, will not return to Rome at this time. He added that Mr. Taylor will go to his post if it becomes necessary. If that is the criterion which must be met, then Mr. Taylor need never go back. The Vatican embassy was never necessary from the time it was set up by President Roosevelt in 1940, and it is unnecessary now. Its establishment was a political maneuver to impress American Catholics. The pretense that the embassy was intended to help stop the war, or, later, to help win the war, or, still later, to help draw up a just and durable peace, was never supported by a shred of evidence that it accomplished or substantially contributed to any of those purposes. Now the treaties with Italy and the other satellite countries have been signed, and the German and Austrian treaties are under discussion in Moscow, where Vatican influence can hardly be an asset. The form in which the President made his announcement indicates that there is nothing further for Mr. Taylor to do in Rome. Mr. Truman made a point of mentioning this fact to the press. That might mean that he is placing the Vatican mission in a state of suspension, to be revived if he chooses. Another possibility is that this is a way of permitting the mission to taper off in anticipation of its termination at some date in the future when such action will occasion least disturbance. Neither of these possibilities reflects much credit on the President, who informed a delegation from the Federal Council of Churches nearly a year ago that the Taylor embassy would be terminated when the peace treaties were signed or before. The treaties are signed. What is delaying Mr. Taylor now?

## Let Americans Face the World's Hungry Children!

IN this year of 1947, when perhaps more people throughout the world are undergoing the agonies of hunger, cold and spiritual distress than at any other time in history, the American people, well fed, warm, secure, are considered by those in control of the movies to be too weak to see the suffering of their brothers portrayed. They fear that if "Seeds of Destiny," the war department's stirring documentation of the suffering of children in war-wasted lands, were to be shown in the theaters, audiences would stay away and the box office receipts would shrink. So the motion picture industry has decreed that the film shall not be shown on its screens. It is quite willing to grant the excellence of "Seeds of Destiny." In fact, it gave that film the Academy Award as the year's best documentary production. But it is not willing to "antagonize" audiences by letting them see the harsh truth that the rest of the world is fighting a losing struggle for existence. This reluctance on the part of the industry is indeed an indictment of the callous and un-Christian attitude of a large segment of the American public. But it is more than that. It is yet another example of the failure of one medium of communication to fulfill its responsibility to tell Americans the truth about the world they live in. A visitor just returned from a two-month stay in Norway, weary of an unchanging diet of bread, potatoes and fish and of half-heated living quarters, reports that all over that country newspaper stories and vivid posters inform the people of the greater suffering of their fellows on the rest of the Continent. She tells of the response of the Norwegians, who, in spite of the unspeakable indignities and privations they suffered at the hands of the nazis, are setting aside portions of their own meager provisions to send to German children. We believe that Americans are less callous, less likely to quail at the truth, than the masters of our organs of communication think they are. "Seeds of Destiny" and other films like it should be shown commercially. Meanwhile, local churches can do their part by showing "Seeds of Destiny." The film is being distributed in 16 mm. form by Church World Service, New Windsor, Maryland. There is no charge except for shipping. Since the demand for the limited number of prints is heavy, orders should be sent several weeks in advance of the time set for showing the film. Because of the foresight of the churches' joint relief agency, at least some people will be able to learn the truth.

## Hutchinson Returns From World Tour

DR. PAUL HUTCHINSON, managing editor of The Christian Century since 1923, returned to his desk April 7 after a world-circling tour which began on June 15, 1946. His route led from Chicago to Washington, thence to New York, London, Stockholm, Copenhagen, Hamburg, Bremen, Frankfurt, Stuttgart and Berlin. He returned to England to the Cambridge conference, visited the Iona Community in Scotland and went on to Paris, Geneva and Rome. On leaving Italy he wrote "Farewell to Europe," a report which appeared in The Christian Century and attracted a great deal of attention, being quoted by the press throughout the country. Cairo was the next stop, then Palestine. From the Near East Dr. Hutchinson went to India, visiting Karachi, New Delhi, Nagpur and Calcutta. His route then led "over the hump" into Kunming and Hankow and on to Shanghai, where he had been editor of a paper in the early 1920's. In China, which he had not visited for two decades, he spent considerable time, going to Nanking, Tsingtao and Peiping. Returning to Shanghai, he next set out for Tokyo and other cities in Japan. A fortnight later he took passage for Guam, Kwajalein and Honolulu. Up to this point, he traveled entirely by air. In Honolulu he met members of his family. After a vacation, his journey was finished by ship and train. Thus was completed one of the most thorough and significant surveys of the actual condition of the postwar world yet made by any journalist. His reports written en route have appeared regularly in The Christian Century in the past nine months, and his

conclusions will be reflected in these pages in the months ahead. Dr. Hutchinson also wrote for *Life* magazine, which generously placed at his disposal its extensive facilities abroad and which so far has published two of his articles.

# Heritage of Fascism

ITALY'S secular and ecclesiastical politicians seem determined to set back the clock of liberty to appease the Roman Catholic Church. The vote by the Italian constituent assembly to incorporate into the new constitution the provisions of the 1929 Lateran treaty and of the concordat agreed upon by the Vatican and Mussolini's Fascist government, means no less than that. The principal terms of those pacts were reviewed in these columns last week (page 452). For further particulars as to significance of the recent action and the prospects of religious liberty in Italy, the reader is referred to the article, "Twilight of Religious Liberty," by Robert Root, on page 491 of this issue. And for an understanding of the depths of cynicism in which Italian politics is sunk, reflect on the fact that it was the Communists in the assembly who furnished the decisive votes to re-establish the papal church as "the only religion of the [Italian] state."

The present diplomatic and legislative situation is this: (a) The Italian peace treaty, signed February 10, demands that freedom of religion be established. (b) The constituent assembly, which is charged with drafting a constitution for the new Italian republic, has voted to incorporate all the provisions of the Vatican-Fascist pacts of 1929 into that constitution. (c) The constitution as a whole has not yet been adopted by the assembly, and it is believed that the final vote upon it will not be taken before June, so that there is still at least a theoretical possibility that the vote will be rescinded and these provisions will be omitted. (d) Protests have been filed with the American ambassador in Rome, James C. Dunn, by representatives of two American organizations devoted to the protection of religious liberty. (e) An unnamed "state department expert on Italian affairs" is quoted by a *Chicago Tribune* correspondent in Washington as disposing of all objections by saying, "We see no violation of religious freedom in the recognition by the Italian constitution of Roman Catholicism as the state religion." Official protest would, he says, be "interfering in the internal affairs of Italy." Just how he thinks the other terms of the treaty can be enforced without the threat of interfering with internal affairs, he does not say. For example, the treaty demands that, Fascist organizations having been dissolved, Italy "shall not permit the resurgence of such organizations, whether political, military or semi-military, whose purpose is to deprive the people of their democratic rights." But suppose they *do* resurge, just as the Vatican is resurging as an anti-democratic political power. Would protest by signatories to the treaty be barred by the ban on interfering with internal affairs?

The relevant section of the treaty is its Article 15. It reads:

> Italy shall take all measures necessary to secure to all persons under Italian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion and of public meeting.

It is true that this is a very clumsy and inadequate bill of rights. It is full of loopholes and ambiguities. The peace treaty's Annex XIII devotes space equal to two newspaper columns to defining terms, chiefly military and naval, but not the terms in this paragraph. Still, the intent is clear. If it was written and signed in good faith, it means that the new Italian government shall, and that the other signatory powers shall see that it does, give fair and equal treatment to people of every race, sex, language and religion in relation to the fundamental human rights and liberties, including religious liberty. The state department will take no cognizance of protests against the violation of religious liberty in Italy, says the department's spokesman, "because the United States government is not involved." If the United States signed the treaty (as it did), and if Italy adopts a constitution which violates the treaty in respect to religious liberty, the United States cannot help being involved.

The only possible escape from such involvement is by way of a claim that the terms of the Lateran pact and concordat do not encroach upon the liberty of non-Catholics. The state department's man makes a feeble effort in that direction. The establishment of one church as the state religion does not in itself, he says, preclude the co-existence of other religions. "The same situation obtains in England, where the Church of England is the state church, and in many other European and Latin American countries. Religious freedom has not been abridged under those conditions."

As a matter of fact, it has. Every country in the world that has a state church encroaches on the liberty of dissenters. At best, as in England, Scotland and the Scandinavian countries, the encroachment is minimized by mutual regard and fraternal relations between the state church and the others which "co-exist" with it. At worst, as in some of the South American countries, religious liberty is so attenuated that the "expert" who cites it in justification of what is being done in Italy presumes too much upon the ignorance of his hearers. The whole state church system is one of the unfortunate hangovers from the medieval regime. For a thousand years and more the Roman Catholic Church knew no other type of ecclesiastical and political structure than one which recognized a single church as legal and invoked the police power of the state to aid it in suppressing all heretics and dissenters.

Protestantism, unhappily, carried over this system wherever it gained ascendency. It knew no other system. The reformation of the old abuses, including this one, was not a single event but a long process. In the Protestant countries, ideas of democracy and liberty developed. Persecution in its cruder forms ceased, and religious freedom grew, but still the established churches held on, their favored status and special privileges gradually becoming archaic and vestigial. (This is more true of England than of Scotland or Sweden, where the state churches are, to a great extent, the churches to which the people of these

nations belong.) But in every country where liberty lives and where the fundamental rights of man are cherished and guarded, state churches are on their way out. They exist still, anachronisms as they are, only because they have existed for a long time and a lot of social ivy has grown around their ecclesiastical walls.

But Italy has no established church. It has not had one since 1870, except for the brief period from 1929 to 1944, from the pact between the Vatican and the Fascist government until the collapse of the Fascist state. Fascism gave, and the fall of Fascism took away; and now the proposition is for the new "democratic" state to restore to the Vatican and the Roman Catholic Church what it never had even under the Italian monarchy! If the proposal were only to make Roman Catholicism the state church of Italy, it could not be defended by citing the fact that other countries have state churches. They have them now because they have always had them, and because they either don't know how to get rid of them or don't want to because there is no great demand for a change and too many other changes seem more urgent. But in Italy it is a question of restoring something that does not now exist. (Read II Peter 2:22—and if the first part of the verse seems too crude, concentrate on the last part.)

Moreover, reaffirming the Lateran treaty and the concordat is much more than recognizing Roman Catholicism as the religion of the state. Even that, unjustifiable as it would be in the light of the commitments of the peace treaty, would come far short of being as fatal to Italian liberty as the proposed action will be.

The basic difficulty in coming to any understanding about religious liberty between Roman Catholics and Protestants is that they have fundamentally different ideas as to what it is. When the peace treaty uses the phrases that are found in its Article 15, it does not convey the same meaning to all who read it.

To Protestants, especially American Protestants, it means liberty and equality before the law for all men and all churches, not only "freedom of worship" but liberty for minority groups to own property, build churches, teach their young and preach their message to any who will listen, free from the overshadowing dominance of a tax-supported church whose influence permeates if it does not control all the institutions of the state. Roman Catholics feel that, in a state which has a Catholic majority sufficient to enact good Catholic laws, non-Catholics have no ground for complaint if their churches are permitted to exist, in inconspicuous places, while the "true church" and it alone enjoys recognition and support by the state.

Even the relatively liberal Jacques Maritain, after saying some splendid things about the fundamental human rights, adds that the state "must cooperate with religion," and continues: "The Catholic Church insists upon the principle that truth must have precedence over error and that the true religion, when it is known, should be aided in its spiritual mission in preference to religions whose message is more or less faltering and in which error is mingled with truth." The genteel tone does not conceal the meaning: The state should give special aid and status to the Catholic Church.

American Protestants, and all other Americans who believe that religious liberty means complete and equal liberty for all, should let their government know how they feel about this Italian relapse into intolerance. We gain little by pouring hundreds of millions into Greece to check the advance of Communism on the Bulgarian frontier, while state department officials smile and say "the United States is not involved" and protest would be "interfering in internal affairs" when this offspring of Fascism is given a dominant role in the new Italian state. It may not yet be too late to speak out plainly.

# Breathe Life Into the U. N.!

HENCEFORTH the item of highest priority in the foreign policy of the United States must be the preservation and extension of the United Nations. The enhancement of that organization's prestige and the enlargement of its powers to the full stature required for maintaining world peace is of the highest importance to all Americans. The Truman policy of unilateral intervention in the strategic eastern Mediterranean runs squarely counter to this primary requirement for maintaining the peace. This policy must therefore be defeated. Congress must answer the President with an absolute no!

The Truman policy should be rejected in full recognition of the fact that the United States has surrendered to the United Nations those elements of sovereignty which are involved in the present issue. Congress has forsworn nationalistic intervention. The current crisis in southern Europe and the Near East should therefore be used by Congress as the occasion for bringing the strength of the world organization up to the point where it can stop the expansion of even such a major power as Russia. Congress should do so in the knowledge that only by strengthening the United Nations now can it possibly hope to meet a series of world crises of which this is only the first.

It is a sign of growth toward political maturity that opposition to President Truman's proposal centers among those who believe that the foreign policy of our country should be determined by our commitments to the United Nations. Looked at in the perspective of the last decade, this is an amazing development. A nationalistic American Congress has been brought to the point where it is seriously considering rebuking the President of the United States because he proposed to act in the old tradition of nationalism. If Congress rejects the Truman proposal or even modifies it by giving the United Nations the final word about its application, it will be acting for the first time in a major crisis on the new principle that ultimate sovereignty now rests in the world community, not in the nation. That this may actually happen is indicated by the fact that all the alternatives to the President's proposal which are receiving serious consideration give primacy to this principle.

Senator Vandenberg's plan offers to the United Nations the opportunity to call a halt to American intervention in the eastern Mediterranean whenever a majority of the General Assembly or seven members of the Security Council so decide. He proposes to invite the United Nations to study our behavior in that region, promising on our behalf that if it finds adequate reason for the discontinuance of

our activity we shall stop forthwith and withdraw. This is a half-way measure. It attempts to salve the wounded prestige of the world organization and at the same time to relieve Congress of the humiliation of rebuking the President on an issue which has engaged the attention of mankind. But the United Nations cannot be served by such half-way measures, and the Vandenberg proposal should be rejected along with the Truman proposal. It does not touch the center of the problem, which is to give the United Nations priority in dealing with the issue created by Russian expansion and to provide it now with the means to do so.

Senator Harry F. Byrd comes closer to the mark. He candidly confronts the reality of Russian expansion, which all other proposals, including the President's, studiously avoid. The senator from Virginia challenges Congress boldly to carry the question of Russia's threatened irruption into the Mediterranean to the United Nations, there to be threshed out before the world. If Russia attempts to block action by the use of the veto, the senator is willing to take the consequences even if that would mean withdrawal of the Soviet Union from the United Nations, as it probably would. He would change the Charter by providing for action by a majority, so that no nation can ever again apply the veto in a case to which it is a major party. It will be better to have a world organization which is less than universal in membership than one which is helpless to perform the functions for which it was set up.

The Vandenberg proposal preserves the Truman assumption that the initiative in world affairs must continue to rest with big powers acting unilaterally. The United Nations would thus be reduced to the status of a rubber stamp. In contrast, the Byrd proposal assumes that the initiative in stopping aggression rests with the world community and that the United States, as a member of that community, is committed to placing its resources at the disposal of the U.N. for that purpose. This is the only principle on which nations signatory to the Charter of the United Nations have any right to proceed. On that basis, relief would be extended to Greece under international auspices, and Congress would make certain that we provided our share of this aid. That would constitute an admission that the United States was wrong and the rest of the world was right on the question of dissolution of UNRRA. But this is no time for face-saving on this point. Financial assistance would be given to Greece and to Turkey, but it would be proffered by the International Bank or some other agency of the world community. We would step up our participation in such an agency to make its action possible. Finally, military assistance of the kind required would be forthcoming, but it would be given by the United Nations, not by a single nation. Freed from the Russian veto, that body would proceed to set up the world police force which is authorized in its Charter. Again, we would allocate to this force our share of the manpower and armaments necessary for the prompt discharge of its responsibilities.

This is the course we should follow in this critical moment in world development. We hope the people of the United States have the capacity to see that in their decision on the President's proposal, they are setting a precedent of historic importance. To take this whole issue to the United Nations and loyally abide by its decision, no matter how costly, does more than to "spread the moral risk," as Walter Lippmann says. It does more than merely to lift the American people out of the false isolationist-interventionist dilemma in which extremists on both sides seek to entangle them once more. It gives us and the rest of humanity the beginnings of a real world government.

Up to this moment, the United Nations has been little more than a blueprint. It is true that officials have been appointed and committees named and meetings held. But all this is nothing more than a sketch of relationships and issues as they will be when the plan becomes a governmental structure organically related to the function for which the United Nations was set up. The time is short in which to complete that structure and put it into use. An atomic arms race is already under way. An atomic war is a possibility within three to five years. But the fact that atomic war is a real possibility or an actual probability contains within itself the seeds of hope that humanity may yet act in time and on a scale to save peace. And the great crisis which has developed in the Near East creates the opportunity for the United States to invest the world organization with the power necessary to enable it to accomplish this great purpose. The United Nations cannot hope to survive on any lesser terms than as an actual world government.

Congress should refer the Mediterranean crisis to the United Nations because only such reference can check both Russian expansionism and American imperialism. A competent and functioning United Nations confronts Russia with the certainty that further aggression will set the world against her. It also saves the United States from the danger that, like Great Britain, it may begin to acquire an empire in successive fits of absent-mindedness. It will prevent us from taking the first fatal step of setting up a colony on the Aegean under the excuse that if we do not do so Russia will escape through the Dardanelles and overrun the rich oil lands of the Near East. As a member of the United Nations, we will be subject to an authority on which Great Britain and other nations will sit. Since they are not as certain as we are that only American hearts are always pure and only American motives are always beyond reproach, they will scrutinize our every act. Such surveillance is necessary, and it is wholesome, if for no other reason than that it is implicit in the pledges we made in the Charter of the United Nations.

Let us face the fact that when we joined the United Nations, we covenanted with the other member nations henceforth to think of our own welfare only in relation to the welfare of the total world community. Now we have come to the first great test of that pledge. Other tests, perhaps more searching still, are coming. We can meet this test only if we recognize that from now on national sovereignty is relative, not absolute. No national leader has the right to create a conflict between the citizen's loyalty to the world community and his loyalty to his national community. President Truman's policy must be defeated because in the last analysis it defines loyalty to the United States as disloyalty to the United Nations. The President has no right to set up this false dilemma. Congress therefore must defeat the President's policy and set up in its place a policy which preserves, magnifies and empowers the United Nations.

# How to Refuse a Cocktail

By J. Maurice Trimmer

A FEATURE ARTICLE in a national magazine not long ago declared that there are three national parties in the United States—the Republican party, the Democratic party and the Cocktail party, each with its headquarters in Washington. Said the article: "Washington is one long drink, and the Cocktail party is today the most powerful in the national capital."

That this was no exaggeration is revealed by the fact that in 1944 the consumption of hard liquor in Washington was 16 quarts per capita, whereas in wide-open towns like Reno and Las Vegas the consumption was 13 quarts, and the general average throughout the United States was 5 quarts. Merely to make a guess concerning the influence of the cocktail party on national and international affairs is enough to create genuine alarm.

Washington is simply the most notorious example of what is increasingly the condition in communities all over the nation. A person must indulge in alcoholic beverages in order to be eligible for social recognition. More and more drinking is motivated by the desire to satisfy the requirements of sociability. Recently I listened in while a group of students very earnestly discussed the question, What is the best way to refuse a cocktail? From the serious tone of the argument it was evident that this was not just an academic subject. The cocktail has become a symbol of social compatibility. It therefore confronts modern youth who conscientiously abstain from intoxicating beverages with a grave dilemma: drink or go friendless.

### *Social Pressures Powerful*

In many homes the serving of alcoholic drinks has become the fundamental symbol of hospitality. Guests are expected to imbibe as a part of the ritual of fellowship. Not to accept the proffered drink is to violate the unwritten code of conviviality. This code is recognized as absolutely authoritative in certain sophisticated circles. To violate it is to give the impression of having a "holier-than-thou" attitude. It is to incur the stigma of not being a good sport. It is to run the risk of being considered offensive and labeled *persona non grata*. The refusal to drink will probably be interpreted as a boorish criticism of the occasion and those conducting it.

Where this pattern of manners prevails it is often enforced by such subtle but strong pressures that nonconformity is exceedingly difficult and actually embarrassing. Emotional tensions are created and strained relationships produced. The human desire to be congenial with the group and to act in harmony with prevailing customs and practices is very strong. It is being exploited to the limit for liquor profits. Any investigation of the motives for alcoholic indulgence requires a study of the ways in which crowd psychology has become an instrument of social coercion to consume liquor.

Though it is unquestionably one of the principal factors that operate to keep the liquor traffic flourishing and that contribute to the development of acute alcoholism, this social pressure is frequently overlooked or minimized. Its insidious influence has induced vast numbers to start drinking who otherwise would have practiced total abstinence. In multitudes of cases it was not thirst or physical craving or anticipation of sensual pleasures in indulgence or a desire to escape from unpleasant realities that prompted the individual to imbibe for the first time. Rather, it was the powerful compulsion of conviviality, the resolve to be congenial with the crowd, the wish to win the approval of associates, the dislike of being considered different, eccentric or queer.

### *Habits Begun in 'Sociability'*

This social urge can be made so strong that it prevails over the protests of better judgment and the objections of conscience. Initial reluctance does not protect the drinker from becoming a drunkard. Thousands of habitual sots began their alcoholic careers as "social" drinkers. Their chief motivation at first was not to gratify a physical desire but to satisfy the requirements of sociability. Numerous persons who dislike the taste of alcoholic beverages and for whom indulgence means real discomfort imbibe because they are determined to be congenial.

The huge consumption of liquor in this country has economic, psychological and moral causes. But all these are inadequate to account for the contemporary alcohol problem apart from the social cause. It has become an established custom in many areas to seal a business deal to the accompaniment of drinks. Salesmen who are conscientious abstainers have to be exceedingly resourceful and ingenious in their refusal to indulge so as not to offend customers. Liquor and commercialized sports go together. But it is in social affairs that the principal pressure is exerted. Commenting on the situation, Walter P. Binns, president of William Jewell College, writes that the liquor industry "has made the cocktail party the respectable form of social entertainment where young men can avoid drinking liquor only by the highest and rarest form of moral courage."

### *Some Case Histories*

As typical illustrations of the part social pressure plays in the alcoholic problem, consider three true case histories from the pastoral experience of one minister. There is the case of a young man, John X, who for years was one of the notorious alcoholics in his community. His drunken escapades brought humiliation and heartbreak to his parents. He made a strenuous effort to conquer the habit but failed miserably. In a mood of utter despair following a devastating spree he sent for his pastor. In the ensuing conference his problem was faced realistically and analyzed. "I get along pretty well until I get in a crowd that is drinking," he said. "When they offer me a cocktail I do not seem to have the nerve to refuse. Then it just takes one drink to paralyze my will, break down my resistance, ruin my good intentions."

It was pointed out to him that the only hope for an alcoholic is absolute abstinence. He was made to see that only as he realized that he could not drink moderately did he have a chance to conquer his addiction. The suggestion was made that when offered a drink he should refuse politely, saying: "Please excuse me. I'm an alcoholic." He confessed he did not have the courage to make such a humiliating admission. Fortunately, he recently found new friends in Alcoholics Anonymous. Through the help of these associations he has been successfully practicing total abstinence.

### *Results of Social Drinking*

Another case is that of Betty Y, now in her forties. She is a confirmed alcoholic. Her chronic condition is intoxication. Under the influence of alcohol she is loud, profane and vulgar. In the brief intervals when she is sober she is gracious and refined. During such an interval she was approached about her problem. She explained that in earlier years she and her husband had prospered and had joined the "sophisticated" set in the community. Cocktails and highballs were regular features of virtually every social affair. From this social drinking she developed the habit. She has been in several institutions for alcoholics but apparently is a hopeless case. The desire to be congenial with the crowd whose approval she coveted motivated her start upon a tragic and apparently irredeemable career of indulgence.

A third case is that of Richard Z. A habitual drinker for years, on occasion he imbibed excessively and would be intoxicated for days. Frequent absences from his work provoked the company by which he was employed to issue an ultimatum. He was told that the next time he stayed away from the job on account of drunkenness he would be discharged. This threatened loss of his position brought Richard to his senses. By a splendid exertion of will power he practiced strict sobriety for several months. His exemplary conduct restored the company's confidence in him and he was sent on an important business mission to a city where he had formerly lived. There he met a number of his friends of earlier days. They finally persuaded him to join them in a drink for old times' sake. One drink was sufficient to wreck his resolution and reduce his resistance to the vanishing point. Presently he was hopelessly intoxicated. When he sobered up three days later in his hotel he realized that he had missed the business appointment. Facing the certain loss of his position he purchased a bottle of laudanum and ended his life. Social pressure led him to his death.

### *To Refuse, Refuse!*

What should be said to young people and others who are seriously wrestling with this problem of social pressure as a motivating influence to drink? First, in the name of liberty, refuse to indulge! Many people protested against national prohibition by legal statute as a type of tyranny—an undemocratic interference with individual liberty. That argument cuts both ways. Drinking that is required by the powerful pressure of an authoritative social code is a type of tyranny. This tyranny of the crowd constitutes a flagrant interference with personal liberty and a gross repudiation of the democratic principle and spirit. Years ago in a chapel talk on the subject, "The Tyranny of Democracy," W. H. P. Faunce, then president of Brown University, said: "The tyranny of one man—tsar or prince or boss—can be thrown off by revolution. But the tyranny of the crowd is like a clinging fog which dampens and depresses all clear and high endeavor." In the name of personal liberty those who have conscientious scruples against drinking should practice total abstinence in every situation.

Second, in the name of personal integrity, refuse to indulge! Certainly this social pressure constitutes a real challenge to courage of conviction. An imperative need in this age is a rebirth of moral courage. Daring to be different, in obedience to the dictates of conscience, is one of the supreme tests of character. The disposition to compromise one's standards in chameleon-like conformity to the crowd indicates a fundamental weakness of character. It has been said that the ultimate splendor of the human spirit is the determination to do right always and everywhere regardless of cost or consequences. That splendor can be demonstrated in resistance to the social pressure which demands alcoholic indulgence.

### *A Test of Discipleship*

Finally, in the name of Christianity, refuse to indulge! Popularity costs entirely too much when it requires the repudiation of religious principle and corrupts spiritual influence. To take Christ seriously will involve sacrificing congeniality with certain people and therefore might mean forfeiting some friendships. But maintaining a true and vital friendship with Christ more than compensates for whatever other friendships might be lost in the process. When a young man told Dwight L. Moody that he desired to reform and lead a Christian life but did not know how to give up his undesirable companions, Moody answered with a smile: "That's not difficult. Just live a sincere Christian life and your undesirable companions will give you up." The prospect that this may happen may not be pleasant, but it should be faced for what it is—a genuine sacrifice for principle. Taking an uncompromising position with reference to the terrific social pressure to drink can be a crucial test of discipleship for multitudes of Christians.

## *Great Powers Conference*

THE BLIND MEN add the figures, draw the maps.
The deaf men blow the bugles, beat the drums.
And peace becomes a wavering perhaps,
And war a tidal wave that goes and comes.

The legless men march forward to success.
The armless men cry: "Victory within reach!"
And life becomes a length of more or less,
With sure uncertainty for all and each.

The men without a heart dispense relief,
The mindless men devise the master plan.
The perfect government ensues, in brief
The Commonwealth of Man without the man.

EDITH LOVEJOY PIERCE.

# Twilight of Religious Liberty

By Robert Root

PROTESTANTS in Italy are enjoying the last weeks of liberty to proclaim their faith with rights more or less equal to Roman Catholicism's. This spring, barring some development not now foreseen in Rome, a new post-Fascist constitution will be approved which will put Italian Protestantism back into the same straitjacket that Mussolini kept it in. Incongruous as it may seem so shortly after a war fought in the name of the four freedoms, including religious freedom, by summer the Roman Catholic Church will be legally as well as practically the overwhelmingly favored church of the peninsula.

The Protestant crisis roots back in the treaty signed between the Fascist government and the Vatican in 1929. This made Catholicism the state religion and put the non-Roman groups on the defensive as unwanted sects. Even when allowance is made for exaggerations resulting from the marked minority complex of the Protestants, the list of disabilities they suffered in not so ancient history is extensive. Superficially, Fascism permitted Protestants to worship as they liked so long as they did not propagandize. But in many cases the zeal of a local priest or policeman caused infringements of even this constricted liberty.

For example, a Protestant minister called to conduct a funeral in a neighboring village wired the prefect for the required permission but got no reply for a month. A Protestant pastor asked to solemnize a marriage was forbidden to do so by a Catholic mayor. Many pastors were imprisoned on some pretext or other. Thus when one congregation of thirty met in a private house the Fascists, fearing secret plotting, jailed and fined the pastor. In the schools, Protestant children were permitted to leave when the Catholic priest came to give instructions, but a Waldensian complained that the teacher merely had them go to the back of the room, where they could not help hearing the priest. In many respects, Protestants were second-class citizens. Even if they had wanted to they could not have become Fascist officials.

## I

Immediately after the liberation, the air of freedom swept over Italy. It is generally admitted that Protestants are still freer today than they were under the duce. But there are many signs of growing Catholic influence. A well known Protestant painter, Prof. Paolo Paschetto of Rome, recently won a competition among 341 artists in designing a new crest for the Italian republic. But Catholic pressure was brought to bear and some think that another artist's emblem will now be selected to inaugurate Italian "freedom." Bishops and priests and Catholic religious instructors in the public schools are paid from public funds.

Under a new law, the government also supports Roman Catholic schools, with Protestant and non-religious taxpayers alike forced to contribute. Even the Fascist regime did not support these schools, and Protestants say that state support of them has never been on so large a scale as is now authorized. The government made an appeal for funds to rebuild Catholic churches, but refused to do likewise for Protestants. When Protestants, following the lead of American chaplains, began to hold open-air services at Naples, it soon became the regular thing for priests carrying images and accompanied by students to arrive and start a service near by. This practice resulted in rioting and, on one occasion, in the stoning and beating of a Baptist pastor.

## II

The treatment accorded Protestants in the use of the radio is the best illustration of the recent shift in government attitude. Under Mussolini there were, of course, no Protestant broadcasts. At the end of the war however the American military authorized the minority groups to have radio services. With the exception of the Pentecostals, all the Protestant bodies cooperated in sponsoring weekly broadcasts from stations that blanketed Italy. The response was gratifying. Letters requesting more information poured in from over the country. It should have surprised no one, therefore, that last fall pressures began to restrict Protestant radio privileges.

These behind-the-scenes forces in Italy are just as hard to put a finger on as are those barring Negroes from many American restaurants, but they are just as certain and effective. Station directors began to switch Protestant programs from thirty minutes Sunday afternoon to fifteen minutes early Sunday morning, explaining that there was no demand for broadcasts by tiny sects. When the head of the Waldensian church appeared at the radio station to make a Christmas broadcast, he found it had been canceled, and only a flood of telephone calls from angry Protestants got it rescheduled later in the day.

Current schedules show nine Protestant Sunday broadcasts. Six of them—from Rome, Milan, Genoa, Turin, Cagliari and Florence—are at 8:45 a. m. or earlier, and only three—from Venice, Trieste and Bologna—are in midafternoon. Early Sunday radio spots are of course inferior anywhere in the world. But it happens also that in many Italian communities power is shut off at those hours, so nobody can listen. On a Sunday in February, the Waldensian vice-moderator broadcast from Turin, but his home town fifty miles away could not listen to him because of a local effort to save electricity. In occurrences of this sort Protestants foresee what will happen to them once the new constitution is in force.

## III

The most virulent outbreak of Italian anti-clericalism in over a quarter-century is a fact of great potential importance to the future relations of Protestants and Catholics. Anti-clericals are holding meetings to agitate against the Catholic hierarchy, and they publish several newspapers. One of these, *Don Basilio,* has a big readership in many parts of the peninsula. A single-sheet copy before

me has a photograph of the pope and Mussolini in chummy proximity (a favorite theme is pictures of prelates and nazis in friendly conversation) and nine anti-Catholic cartoons, including a caricature of Cardinal Spellman and a drawing of the Vatican basilica crushing "the Italian people." A typical cartoon shows the pope, the "servant of Christ," riding in a fine car and Jesus following behind on a donkey. The tone of this newspaper is frequently ribald and vulgar.

The Catholics have reacted in various ways. In some communities they have bought up or seized and burned all copies of *Don Basilio* when it arrived. The pope considered anti-clericalism important enough to condemn it publicly. One anti-clerical editor has been sent to prison for two years. Catholics have also replied in print. In a church in Rome I saw copies of a Catholic-sponsored sheet with the mimic name, *L'On Pompilio,* posted on the walls. A witty Catholic editor who was starting another paper put out advertising placards showing a fat, Basilio-like priest saying, "Anti-clericals, here's the paper for you!"

This movement against the hierarchy is possible because Catholicism in Italy is somewhat different from Catholicism in the United States. The Roman Church has been a deciding factor in the atmosphere of the peninsula for centuries. Catholicism pervades Italian education, politics, culture. It is usually reactionary and frequently ignorant and superstitious. Waldensian Moderator Virgilio Sommani told me that a well educated Catholic professor had expressed surprise after attending a Protestant funeral service. "You kept speaking of Christ," he said. "But do you Protestants believe in Christ?" Dr. Sommani knew personally of a priest's telling ignorant villagers that Protestant children have goat's feet. In many Italian eyes, the church was in unholy alliance with Fascism. To secure a job under Mussolini, you had to get an endorsement from the local party boss or from the priest. Fascism, Catholicism and the monarchy were "the three legs of a table," as one Protestant put it.

## IV

After World War I also Italy experienced a surge of anti-clericalism. But this time the tide is much stronger because in the popular mind the church has been so closely connected with the war and Fascism. Italians recall that it was priests who collected their wedding rings to provide funds for the Ethiopian war. Just as Germans are less concerned today with their own guilt or even the guilt of nazis than with blaming the Allied occupation for their misery, so Italians shrug off responsibility for Fascism and pin it on the Vatican. Unhappily for the church, the record furnishes a great deal of evidence for that charge. Again, anti-clericalism tends to run in ratio to the efforts of the Catholic Church to mix in politics. The movement's strength today is a measure of Italian feeling about current Catholic policy.

Anti-clericalism plays into Protestantism's hands, but I found no Protestant who approved of its methods. For while the movement is so far largely against priests and hierarchy, it could easily spill over into anti-religion. "We don't agree with the negative aspects of anti-clericalism—we prefer that a man be a good Roman Catholic rather than an atheist," one Waldensian leader told me. "We must fight Catholic doctrine but not men," said a village preacher. Moderator Sommani even wrote to the editors of an anti-clerical newspaper in protest against the manner of its attack. It may be that some Protestant laymen are connected with the anti-clerical movement, but the ministers certainly are not.

## V

As long ago as September 1945, reports from Italy of increasing difficulties led the World Council of Churches to send to the American state department and the British foreign office cables urging inclusion of Atlantic Charter principles in the Italian peace treaty. The council got authoritative word that the Charter guarantees would be incorporated in the treaty. Nevertheless it filed further representations with the Paris foreign ministers' conference the following spring. The final treaty appears to be airtight, for it requires the Italian government "to take the necessary steps in order to insure to any person . . . irrespective of race, sex, language and religion, the exercise of the rights of man and the fundamental liberties, including freedom of religion."

But it would seem that these fine phrases have been nullified by the constituent assembly's recent affirmation of the 1929 concordat and the Lateran treaty which was written to explain it. These documents proclaim Roman Catholicism "the sole religion of the Italian state" (not for the first time in Italy's history). Thus the government is put in the position of protecting the church, so that it can be argued that many Protestant acts must be suppressed as "a threat to national unity." The pacts specify sweepingly that the government must prevent "everything that might be contrary" to the sacred character of the city of Rome. They provide for compulsory teaching of religion by priests or church-approved instructors in both elementary and secondary schools. Offenses against the Roman Church carry more severe penalties than offenses against other churches. Priests leaving the church are banned from such public positions as teaching.

It is hardly to be expected that the constituent assembly will rescind its decision to make these pacts a part of basic Italian law. Premier de Gasperi, Italian Protestants have told me, is an ardent, almost fanatic, Catholic, "the right hand of the pope." They smile wryly at reports that De Gasperi promised a delegation of the American Federal Council that the new constitution "would not include such provisions." How much the premier's pledge meant is indicated by the progress made so far in drafting the constitution. One article of the draft provides that "every man has the right to free profession of his thoughts and convictions and to free and full manifestation of his own religious faith." But this echo of the Atlantic Charter is canceled out by this further provision: "The state and the Catholic Church are, each one of them, independent and sovereign in their own order. Their relations are regulated by the Lateran pacts. Any change whatsoever, bilaterally accepted, will not require a constitutional procedure but will undergo the normal procedure of ratification."

Protestants have no faith that parties, as parties, will make a real fight for religious liberty. The Communists may be anti-Catholic, but they are strictly opportunist and have more than once proved willing to yield on freedom in order to gain social concessions. Only the Action party, a democratic, progressive group which grew from the wartime "Justice and Liberty Movement" and led the first liberation government, has taken a satisfactory stand for religious freedom. It is small, however, and even if it should merge with the non-Communist Socialist faction it will not be able to muster great political support for liberty as the draft constitution goes through the current assembly debate before adoption, probably about June.

Italian Protestants have made education for religious liberty a number one objective. They have published articles both in daily newspapers and in their own. So-called Evangelical culture centers in several cities have invited party leaders to meetings to discuss their attitudes on the question. Last fall the new Federal Council of Evangelical Churches in Italy sent a printed letter on the subject, and a booklet explaining the letter, to each of the 500 members of the constituent assembly. In February, the council sent these same delegates another letter, with a title reminiscent of Tom Paine—"In Defense of Religious Liberty." Interestingly enough, this was made possible by a gift of $500 for the council's work from foreign churches through the reconstruction department of the World Council of Churches.

The outlook is dark, but Italian Protestants have not yet thrown in the sponge. They talk with some optimism of the possibility of still winning some concessions. But their basic pessimism was hinted by Waldensian Pastor Guido Comba, ecumenical reconstruction secretary at Rome, when he said: "If alterations are not accepted, it will not be the end. We will continue to fight."

Defeat on the constitution issue will not inevitably mean the confinement of Protestantism within the walls of its churches. What happens in the future will depend on what government is in power. It is conceivable that a Communist-led government might render the Lateran pacts a dead letter, regardless of the constitution. What the Protestants fear is that a Catholic-dominated government will use the pacts as a legal excuse for the severest restrictions. And they therefore insist that their stand on a salient of the religious liberty front is a stand for the liberty of all people everywhere.

# Have Mercy Upon Me!

By Henry J. Cadbury

IT IS well known that almost as soon as our Gospels were written, they were copied out and combined and expanded by scribes who sought to make them apply to a particular situation of their day. Two uncanonical gospels of the second century still partly preserved show clearly this tendency. In imitation of those early evangelists, the present writer has expanded the parable of the Good Samaritan to make it carry a direct message to American Christians. This appeal has been called forth by concern over the slackening of American interest in overseas relief in the past few weeks. In many places where the religious relief agencies are at work, conditions are worse than at the same time last year and relief supplies are less. Consider then the parable as it might be expanded to apply to us.

### *The Religionist*

A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead.

And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. Now when the Levite had overtaken the priest, they said to one another, "Give glory to God! We know that this man is a sinner, seeing that he is stricken, smitten of God and afflicted. Blessed be God who hath put it into our heart that we should not be partners with thieves nor consent unto their works, for they pull off the robe with the garment from them that pass by securely as men averse from war. Therefore hath the Lord separated us to minister unto him in the sanctuary and at the altar." So they turned back to go up to Jerusalem, rejoicing and giving thanks to God. And the wounded man cried, "Have mercy upon me!"

### *The Nationalist*

And after a little while there came down that way a certain Zealot, and being moved with indignation he said within himself: "Woe unto us for that so it hath been done unto one of the sons of Abraham! Surely the people of the land weaken the hands of the men of Judah, even as in the days of Ezra the scribe and of Nehemiah the son of Hacaliah. Therefore let us bring from afar the children of Zion, and build again the waste places. Now I know of a truth that, as Joshua drove out the Canaanites, so God hath commanded us to drive out the inhabitants of the land, both Samaritans and Gentiles, save only them of the seed of Israel, that we may inherit the land which the Lord our God promised unto the fathers, even from Dan to Beersheba. And then we shall no longer fall among thieves nor be for a prey to our enemies, but we shall dwell at ease in Zion, and we shall sit every man under his own vine and fig tree and none shall make us afraid." And the wounded man cried, "Have mercy upon me!"

### *The Militarist*

And in like manner there came a centurion to the place and he said, "Would that I had been here, for here are two swords. Is not this what I was saying in mine own

country, that we must multiply men of war? Therefore shall I go with haste and entreat Caesar that he send hither twelve legions, that we may put away violence from off the face of the land." And the wounded man cried, "Have mercy upon me!"

*The Jurist*

And while he yet spake, there came up a certain judge, and seeing how it was with him that fell among thieves, he said, "Though I fear not God nor regard man, yet shall I avenge this man speedily of those wicked thieves. I shall seek out diligently the chief of them and shall hale them before me, and shall hang them every one upon a tree, and they shall be for an example unto all the nations. So shall I purge out wickedness from the land." And the wounded man cried, "Have mercy upon me!"

*The Internationalist*

And as they thus reasoned together, behold a man that was a ruler, being one of the council, having come on his journey to the place said to them, "Ye know nothing at all, nor consider that it is expedient that one nation be punished and that the whole world perish not. Hearken therefore unto me and I will show you a more excellent way. We shall send forth messengers unto every nation, tribe and people, both small and great, and we shall summon an assembly, and we shall say unto them, 'Come now and let us make a covenant with one another and a league.' And it shall come to pass that whatsoever people keepeth not the words of this covenant but riseth up against his neighbor to transgress it, we shall call down fire from heaven, as Elijah did, and shall destroy their cities. And this shall be for an everlasting covenant to all generations."

So they took their journey. And the wounded man cried, "Have mercy upon me!" And many others came after, and he that was fallen among thieves cried to them all, "Have mercy upon me!" But they all made light of it, and began with one consent to make excuse, and went their ways, one to his farm, another to his merchandise.

And the wounded man lifted up his voice and cried out after them as after a thief, saying, "I am an hungered and ye give me no meat, I am thirsty and ye give me no drink, I am naked and ye clothe me not, sick and ye minister not unto me."

*The Samaritan*

But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine. And he set him on his own beast, and brought him to an inn and took care of him.

And on the morrow when he departed he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee."

# *BOOKS*

## Can Nature Say 'You Ought'?

NATURE AND MAN. *By Paul Weiss. Henry Holt & Company, $2.80.*

CAN a naturalistic ethic do justice to "the fact of duty" and "the nature of the good"? Professor Weiss thus defines the concern of his new book. His answer is clear enough. No reductive naturalism can possibly satisfy the ethical demand, for it allows no place for man's freedom—indeed it sacrifices man "at the altar of an arbitrary theory." Only a naturalism that is "rooted deep in nature," recognizing the freedom which permeates the whole, can meet the need. Any theistic or idealistic alternative is dismissed as committing "the error of unwarranted addition" (p. xvi). It remains to be seen whether Professor Weiss has not himself substituted an *additive* naturalism for the reductionism which he rejects.

By freedom in nature, Dr. Weiss means something more than mere contingency, or the absence of necessity in the causal series. "Freedom is a temporal power—turning the indeterminate into the determinate. It neither pushes from behind nor pulls from ahead; it constitutes from within" (p. 19). It is "the dynamic agency for turning the general into the particular" (p. 6). Such freedom is "exercised" not simply by humans and animals but by inanimate things, for "all activities and ultimately all courses must be referred" to "individuals, concrete, independent, interacting, and free" (p. 38). (No, Dr. Weiss does not mean panpsychism, for the panpsychist supposes "that everything . . . is alive.") Every being, animate or inanimate, has its "concern" for a pertinent good, and exercises its freedom in realizing that good. Evolution occurs as an individual, in exercising its freedom, retreats from an obstacle and refocuses on a new good. "It is this power of retreat and refocusing which makes possible the coming to be of higher types of beings from lower ones, the human from the animal, the animal from the plant, and the animate from the inanimate" (p. 71). A thing like rusted iron, to be sure, is capable of only a minimum of self-adjustment and expression, but if we suppose that it acquired "a new concern" then we see that it "would be a living being" (p. 74). Indeed it is this same power of freedom in the embryo that produces the self (p. 144) as a being which transcends both its body and mind (pp. 221 ff.). It is the self, thus produced, that discovers its concern in the common good, so that it becomes the task of man "to remake the world, to realize to a maximum the good with which he is concerned" (p. 267).

Professor Weiss has written clearly and provocatively, if not always convincingly, and sometimes with brilliant argument, e.g., for contingency (he calls it freedom) in nature, for the logical primacy of intuition over analysis, and for the uniqueness of selfhood—although with no acknowledgment whatever to those who have similarly argued before him. His affinities with Bergson and S. Alexander are clear. Admittedly the motive of such a naturalism is that of securing the selfhood, freedom, dignity and duty of man without having to acknowledge dependence upon a transcendent creative goodness. Manifestly dissatisfied with materialistic naturalism or any kind of reductionism, it none the less fails to come to grips with the confusions which led to the abandonment of its ancient hylozoistic prototype.

Some of the results of such a naturalism may be suggested as follows: (1) It confuses the idea of contingency with the

idea of freedom as the power to choose in the light of acknowledged ideals; the freedom of transcendence and alternative choice indeed presupposes contingency, but it is also a good deal more. (2) Such a naturalism assumes that it explains the origin of life by attributing freedom and concern to inanimate things; if this is not solution by "unwarranted addition" one wonders what that might mean—Occam would have had a field day here! (3) Wanting meaning and dignity for man, such a philosophy must yet admit that man is simply a chance product of nature; he *is* because of the way in which subhuman beings have happened to exercise their "freedom"; for nature has no telos (p. 36). Indeed, "the only Absolute there is is the cosmic future" (p. 37). (4) Wanting the duty of the common good, such a view can ground it, in the final analysis, in nothing other than personal expediency, for the common good is not the purpose of nature —it simply happens to be the way in which I allegedly most fully realize my own concern. It is difficult to doubt that such a formulation is relative to whatever may seem to be my expedient concern at any given time, for there is nothing to suggest that nature lays the common good as a mandate upon me —indeed, I must oppose the "temptations of nature," for "the human mind seems to have a natural attraction for the false" (p. 237). Wanting a moral absolute, such naturalism can give it only a relative status. To find "oughtness" in nature is either to make of nature purposive being (which would be to abandon the naturalistic motive) or it is to define the "ought" in terms of what *naturally is.*

EDWARD THOMAS RAMSDELL.

# Books Received

*(Some of these will be reviewed)*

*Our Part in This World.* By Felix Adler. Selections by Horace L. Friess. King's Crown Press, $2.00. Writings, previously unpublished or published only in periodicals, by the late Dr. Felix Adler, founder of the Ethical Culture movement.

*A Scientist's Approach to Religion.* By Carl Wallace Miller. Macmillan, $2.00. Mature insights into the nature of man and the universe, especially notable for their guidance in the use of scientific method even (and especially) in thinking about religion, and for their modesty in recognizing the limits of science in an "open" universe about which science does not have all the answers.

*The New Testament Letters.* Prefaced and paraphrased by J. W. C. Wand. Oxford University Press, New York, $2.50. The prefaces are very brief statements of the traditional views of authorship and date, except that II Peter is regarded as only partly Petrine. The paraphrases are, in general, notably successful in clarifying the meaning of the originals with only a slight degree of expansion and the introduction of a minimum of commentary. The author is bishop of London.

*The Cruise of the Breadwinner.* By H. E. Bates. Little, Brown (Atlantic Monthly), $1.50. Scarcely a novel, a little too long for even a long short story, this story of a boy on a small boat in wartime in the narrow sea between England and France reads like a transcript of reality. It is one of the pieces of really good writing that have come out of the war.

*Toward Certainty.* By Robert Harris Gearhart, Jr. Associated Press, $1.50. The author, who knows his way around campuses and has had much to do with students, shows the way to an assured faith.

*Evil and the Christian Faith.* By Nels F. S. Ferré. Harper, $2.50. The second volume of Dr. Ferré's series, "Reason and the Christian Faith."

*His Word through Preaching.* By Gerald Kennedy. Harper, $2.50. The author discusses the nature, the purpose, the methods and the necessary content of preaching. He is minister of St. Paul's Methodist Church, Lincoln, Neb., and has been professor of homiletics in Pacific School of Religion. The present volume is based on lectures he gave at Union Theological Seminary, New York.

*Dario, 1925-1945, A Fictitious Reminiscence.* By Percy Winner. Harcourt, $2.50. Winner has had so many years as a newspaperman abroad, including several years in fascist Italy, that he could write an important body of authentic reminiscences. Here, however, he represents himself under his own name and in his own character but moving through a maze of fictitious episodes which chiefly involve a certain "Dario Duvolti" who was a rising young fascist leader. This is a new and truthful picture of the fascist mind, even though the incidents are imaginary. It could be called historical fiction with an almost contemporary setting, and very competently done.

*The Treaty of Versailles and After, Annotations of the Text of the Treaty.* Superintendent of Documents, Government Printing Office, Washington 25, D.C., $3.25. The full text of the treaty with historical introduction, notes and index, making a volume of 1,018 pages plus three folding maps.

*The Abiding Word. An Anthology of Doctrinal Essays for 1945.* Vol. I. Edited by Theodore Laetsch. Concordia Pub. House, St. Louis, $2.00. These essays, covering "the principal doctrines of the Bible," are published in commemoration of the centennial of the Lutheran Missouri Synod and to combat the "freethinkers, atheists, rationalists and modernists" who are "attacking the ramparts of Christendom." The volume has the size and appearance of a five-dollar book.

*Dostoevsky, A Study.* By Janko Lavrin. Macmillan, $2.00.

*Franz Kafka, A Biography.* By Max Brod. Schocken Books, $3.00.

*Education, America's Magic.* By Raymond M. Hughes and William H. Lancelot. Iowa State College Press, Ames, Iowa, $2.50. The president emeritus and a professor of vocational education in Iowa State College discuss, with technical skill, a wide variety of educational problems, some of which are relevant to the current question of federal aid. Skillfully deployed statistics and graphs show: that in "income per child" (which means ability to support education) New York and Connecticut are at the top of the list, Arkansas and Mississippi at the bottom; in "relative effort" (percentage of income spent on education) South Dakota and New Mexico are at the top, Maryland and Delaware at the bottom; in "educational accomplishment" in relation to financial ability, Utah and Kansas top the list and Florida, Delaware and Maryland are at the bottom. The second part of the volume discusses several important topics and ends with a survey, including statistics, of education in all the countries of the world.

*In the Light of the Cross.* By Harold Cooke Phillips. Abingdon-Cokesbury, $1.75.

*The History of Japan.* By Kenneth Scott Latourette. Macmillan, $4.00. Professor Latourette knows his Orient both from long residence there and from long study of the literature concerning its history and institutions, and for more than thirty years he has been writing books about it which the interested public will not allow to go out of print. The present volume is a revised edition of one published first in 1918 under the title *The Development of Japan.* It brings the story down to February 1946. For those who want to learn as much about Japan's past as can be learned from one volume, in order to understand her present and make a sensible guess as to her possible future, this is the book.

*Master of Troyes, A Study of Rashi, the Educator.* By Samuel M. Blumenfield. Behrman House. Rabbi Shlomoh Yitzhaki, known as Rashi, was a medieval Jewish scholar and educator the 900th anniversary of whose birth at Troyes, France, was celebrated in 1940. This learned dissertation presents his views on education and his work as commentator on the Bible and the Talmud. Half of the volume consists of extracts from Rashi's commentaries, in alternate pages of Hebrew text and English translation, containing his maxims about education.

*God's Boycott of Sin, A Consideration of Hell and Pacifism.* By Rachel H. King. Fellowship Publications, 2929 Broadway, New York, $2.00. Dr. King believes in both hell and pacifism. She says: "While I would not exactly advocate 'Back to hell' as the religious slogan for the 1940's, I would urge reinstatement of the doctrine as an important step toward the much-needed recovery of theology." Pacifism, she thinks, needs to be seen in a theological structure, and such a structure requires a hell—somewhat reconditioned, to be sure, but stern enough to register God's

judgment upon those who "do not want to be won to obedience by redeeming love." Attention to this unpretentious volume is challenged by the fact that it is dedicated to Roland Bainton, introduced by Nels Ferré, and sponsored by the Fellowship of Reconciliation.

*Shillaber.* By Cyril Clemens. International Mark Twain Society, Webster Groves, Mo., $3.00. It is perhaps necessary to explain to the present generation that "Shillaber" was the name of an important early American humorist—his real name, Benjamin P. Shillaber, in a period when most humorists wrote under pen names. Mr. Clemens has done well to revive the memory and tell the story of the editor of the *Carpet Bag,* New England's first humorous magazine, to which a shy young typesetter contributed under the name of "Artemus Ward." Perhaps some readers who have forgotten even the name of Shillaber, if they ever knew it, will remember that of his brain child, Mrs. Partington.

*Think Again.* By William James Hughes. Morehouse-Gorham, $2.00. The author signs his preface as "James Barbados," but that is because he is the Anglican bishop of Barbados. The chapters, originally addresses to groups of men, follow a careful sequence of thought which shows that they were not merely "occasional" addresses. First there are chapters on man, as seeker, sinner and saint; then chapters on the church, a thoroughly but broadly Episcopal view; then chapters on sacramentalism, grace and judgment; then religious aspects of modern social problems.

*The Face of the Saints.* By Wilhelm Schamoni. Translated by Anne Fremantle. Pantheon Books, $4.50. From the likeness of Helena on a medal and the portrait of Ambrose in a mosaic of his own time in Milan to a photograph of Mother Cabrini who died in 1917, the 120 illustrations are the nearest anyone can come to being authentic portraits of 101 persons who have been canonized for their "heroic virtues" or for their heroic services to the Roman Catholic Church. A brief biographical sketch, more nearly factual than most lives of the saints, accompanies each portrait.

*UNESCO, Its Purpose and Philosophy.* By Julian Huxley. Public Affairs Press, Washington, D.C., $2.00. The director general of the United Nations Educational, Scientific and Cultural Organization explains its origin, principles and program.

# CORRESPONDENCE

## 'An Absolute No!'

EDITOR THE CHRISTIAN CENTURY:

SIR: I am astounded beyond measure at your editorial of March 26, "An Absolute No!" Are you such an extreme Republican that you want to veto the action of a President who has found to his sorrow that communism can no longer be appeased? Politics makes strange bedfellows. That The Christian Century should become crypto-communistic is a great shock to me. The Protestant churches of America played around with the higher critics of Germany and look what they gave birth to. Oh no, brother, there can be no compromise with Satan, and communism represents the teachings of Satan more clearly than any other group on earth. Rome is no good whatever and inwardly represents a corrupt form of Christianity, and Judaism and Mohammedanism are both Christless movements, and we must not compromise with any of them. Our boys and girls fought for a free world and they will continue to fight until they have it.

Trinity Evangelical Lutheran Church, Clairton, Pa. AUGUST F. SCHILLING.

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EDITOR THE CHRISTIAN CENTURY:

SIR: "An Absolute No!" is worth the price of a whole year's subscription to your magazine. I knew that the President's request was wrong and that such action on the part of the United States would inevitably lead to war. But before reading your editorial I was unable to organize in my own mind the reasons why Congress should not grant Mr. Truman's request. Now I am able to sit down and write to our congressmen a letter which, I hope, will seem to them to be thoughtful and reasonable.

Clarifying issues seems to me one of the most important services The Christian Century performs. I never fully make up my mind on an important problem until I see what you have to say about it—even though I don't always agree with your stand.

Newberg, Ore. MRS. JOHN PRIDEAUX.

## A Missionary on Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "What Delays Expansion of World Missions?" in the issue of January 29, you express the opinion that "it is the mission boards themselves which are proximately responsible, though the ultimate responsibility lies in the sectarianism of the churches."

May I, a missionary, express my agreement with your opinion. We have too many separate missions in almost every mission field known to me. Too many, that is, for the growth of a strong native church, which should be the deciding factor in the conduct of missions. Most of the missionaries, as well as the native believers, could be brought together into one Christian church on the field if the adoption of this course depended on them alone.

As I pointed out on page 78 of my *Indigenous Church Principles,* recently published, the interdenominational missions have demonstrated that a group of Christian workers drawn from different denominations can work together in harmony to set up a united Christian church in a foreign land, without the natives being aware of the differences in their spiritual origins.

In another recent issue you placed the blame for continued separation on the older missionaries, and advocated preference for the younger workers who have been formed in the atmosphere of ecumenicalism. Experience in the field which I know most intimately contradicts this view. The missionaries who understand and sympathize with the native mind are those of longer experience. The missionaries who have done most to cause and perpetuate division have been persons of short, or relatively short, experience on the field. The younger workers are more mission-conscious.

Lima, Peru. JOHN RITCHIE.

## Where Agreement Must Come

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading with interest the articles and editorials in The Christian Century relative to the establishment of closer unity among Protestants. However, as I have read, I have been pervaded with a feeling that the real issue is not in questions concerning sacraments, ministry and membership. Now come the two articles in your March 19 issue: the editorial "A Letter to the Churches," and "The New Age of the Church" by Henry R. Luce. I am beginning to wonder whether the real issue confronting us is the fundamental and basic question that Jesus asked the Pharisees: "What think ye of the Christ? Whose son is he?" It is a question of the nature, the person and the work of the Christ. Mr. Luce talks about the "knowledge of God," but hardly concerns himself to mention the name of the Christ.

You cannot have unity in any so-called Christian church as long as the views of men in places of leadership differ so greatly on this fundamental issue. What unity can there be when these views range from a faith that insists that Jesus was and is the Son of God, that his death on the cross has eternal implications for man's salvation, that he rose from the dead as the Gospel accounts state, and that he is truly King of Kings and Lord of Lords, to the opposite extreme which holds that Jesus was only a man, that he was mistaken concerning his real mission on earth, that he was just another in a long line of great teachers, that he was simply

another Moses giving a new law, that his importance is in his teaching and not in his person, that his deity was no different from our own except in degree of perfection, that he died a failure and his bones still are moldering in some forgotten tomb outside of Jerusalem.

I belong to a communion which has always been hesitant about moves toward unity. I believe that the Lutheran hesitancy stems from just this fact that we believe that, before any union can take place, the parties to that union must at least be agreed upon the central point of reference. Unity for the mere sake of unity would not lessen the confusion, but only increase it. I hope that Mr. Luce will not accuse me of "strewing about the altar of God a mass of inanity and confusion" when I insist that the fundamental issue before us is: "What think ye of Christ, whose son is he?"

Let every Protestant denomination, minister and member make their own the prayer of a certain group of Greeks who sought out the disciple and prayed, "Sir, we would see Jesus." If we all were to do that, the unity we are seeking would come without a great deal of expenditure of nervous energy.

Bethlehem Lutheran Church, Bayport, Minn. CARLTON L. BERG.

## Stamps for Relief

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for forwarding me the letter in regard to "Stamps for Relief." I have called Joseph Lippincott and he has received the money and stamps sent and will reply soon. Perhaps it might be well to explain that this is entirely a volunteer project, done in the spare time of Joseph T. Lippincott, who is a full-time schoolteacher. He receives no money for his efforts and CARE has been sufficiently pleased with the number of orders sent to them that they have begun to send him their foreign stamps as they come in on letters to the New York offices.

I wonder if you could put in a little progress report, telling those who have ordered as a result of the previous notice that their orders will be taken care of, though not so promptly as in a stamp wholesale house. It might also be interesting to mention that over 300,000 stamps have been received, that over $500 worth of CARE parcels have been started on their way as a result of sales, but that we would still welcome orders. Possibly this will interest others who saw the first article. I think the fact that it is a volunteer project, done in the spare time of a schoolteacher, might in itself attract some contributors. Return postage for the sending of orders would be appreciated as the entire money for the order goes to CARE. The address is Stamps for Relief, c/o J. T. Lippincott, Moorestown, N. J.

Moorestown, N. J. MARY W. RITCHIE.

## Hope, Faith, Insight

EDITOR THE CHRISTIAN CENTURY:

SIR: The realism of Paul Hutchinson's articles leaves one almost hopelessly discouraged with the world situation. If reading them leaves one so aware of the devastation, what must the actual survey have meant! Yet he finishes with specific hopes, insight into the creative possibilities of tragedy, and faith in the intangibles. This is not sentimental optimism but seeing through stark facts to ultimate value. It becomes clear that the surest foundation now is to be found wherever an awareness of the value of unselfishness grows out of the tragedy.

Chicago. JIM BOYACK.

## What Germany Got

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with great sympathy the letter entitled "A Cry from Germany" in your February 26 issue. A lot of German pastors and relief workers have the same feeling of discouragement as this writer. Many of these people were strongly anti-nazi during the Hitler period and suffered the consequences. Now when they are looking for help and encouragement in building a new Germany this help does not seem forthcoming. One must be in Germany to see the sufferings of refugees, children and old people, all of whom are paying a terrific price for crimes which others committed.

A relief worker from a local labor group recently said in my presence: "The organizing genius of the Western powers made it possible for them to send 2,000 bombers at a time to destroy our cities. Why cannot some of this organizing genius be used to give us a little more help?"

The American relief worker also is discouraged when he reads in the Paris edition of the *New York Herald Tribune* that American tourists are spending a billion dollars in Florida this year even though there is suffering and starvation in both Europe and Asia.

Even what might seem to be a fairly substantial quantity of supplies becomes infinitesimally small by the time it reaches the local point of distribution. I myself have traced some of these supplies and found, for example, one pair of shoes available for 250 needy people. It is at these points of distribution where this German pastor and the relief workers serve, and for that reason the situation seems so very hopeless.

I am not trying to defend the churches and labor organizations which support Cralog when I state what supplies this organization sent into the Hanover area during the month of December: 29,570 pounds of food, 10,900 pounds of clothing and 700 pounds of medicine, or a total of 41,170 pounds of supplies.

According to the reports of Rev. James Flint, chairman of the British zone Cralog organization, 3,000,000 pounds of supplies had been shipped into this zone between January 1 and February 24. Of this the Hanover received its proportional share. For the United States, which is spending billions for luxuries, this was entirely inadequate. To the discouraged pastor and relief worker standing in the presence of great suffering it seems as nothing. Yet some help was given in areas of great need.

Cralog—A.F.S.C., Düsseldorf, Germany. WALTER H. MOHR.

## Movie Propaganda

EDITOR THE CHRISTIAN CENTURY:

SIR: I believe I am fair-minded toward the Roman Catholic faith, having a deep sense of appreciation for many things about it. But the manner in which the movies try to cram it down our throats so nauseates me that I can hardly enjoy a visit to a theater. And I am aware that great numbers of Americans are affected just as I am. Can we do anything about it? Protestantism is not yet closely enough knit to make itself felt in Hollywood by the threat of boycott, as did the Roman Catholics in their effective Legion of Decency. I submit an idea, against which my own ideas of good taste revolt, yet which, if it has any merit, I am willing to try. Suppose that, in the course of a film in which there appears without any apparent necessity a sequence in which religion is represented by the symbols, vestments, etc., of the Roman faith, a chorus of "There it is again" were heard all over the theater. If the news of such dissatisfaction were reported back to Hollywood it seems to me it might prove effective. I cannot believe I would resent the Roman Catholics' using such tactics if the shoe were on the other foot.

First Methodist Church, Sarasota, Fla. JACK A. DAVIS.

[It seems to us that such a procedure as Mr. Davis outlines might quite easily get out of hand. Surely there are other ways of making Protestant attitudes known in Hollywood.—THE EDITORS.]

## So Now We're Communists!

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps this will add fuel to your editorial, "Now Will Protestants Awake?" The *South Bend Tribune* for March 10 stated in its report on the speech delivered by ex-Communist Louis F. Budenz at Notre Dame University on March 9: "He charged the Communists with attempting to incite Protestants in this country against the Catholic Church." The implication is, you see, that your criticisms as well as mine can be said to be Communist propaganda. What many Protestants do not see is that by such strategy

as well as by the brotherhood program of tolerance we are being maneuvered very cleverly into a position even worse than that we now hold. Now, it seems, our criticism is either intolerant by our own statements, or communistic. *Now* will Protestants awake?

Westminster Presbyterian Church,
South Bend, Ind.

FRANK CLEVELAND MARTICK.

## World View

EDITOR THE CHRISTIAN CENTURY:

SIR: The articles by Paul Hutchinson giving impressions on his world trip have been a great credit to your paper. Their courageous frankness has been most encouraging to a Christian conscience. That you had the foresight to send him on such a trip showers great credit upon your paper, as well as honor on his ability to see currents and picture trends. Thank you for these editorial letters which have given us such a world view.

Walland, Tenn. J. W. F. DAVIES.

## Mission to the Near East

EDITOR THE CHRISTIAN CENTURY:

SIR: There are two references in your issue of March 26 to the deputation recently returned from a visit on behalf of the World Council of Churches to the Orthodox churches of the eastern Mediterranean. One of these is inadvertently misleading and the other is incomplete.

On page 404 the statement is made that the deputation was a British delegation. Of course it did have on it two distinguished British churchmen, but it was an international delegation. Edward R. Hardy of New Haven, Conn., and Bishop Brilioth of Sweden were members. But for an accident in which he broke his arm, Prof. Hamilcar Alivisatos of Athens would have accompanied the deputation. Your note about the mission on page 414 omits the name of Bishop Brilioth.

The remarkably interesting report of this mission will be presented to the Provisional Committee of the World Council at its meeting at Buck Hill Falls, Pa., April 22-25.

American Committee for the World Council of Churches,
New York, N. Y.

HENRY SMITH LEIPER, Executive Secretary.

## On Mr. Luce's Criticism

EDITOR THE CHRISTIAN CENTURY:

SIR: How deep does your editorial discernment go in selecting writers for your paper? In the March 19 issue there is an article by Henry R. Luce, "The New Age of the Church." Mr. Luce criticizes the church, he lays the rod upon her back, he sternly tells her that she is out of step with the times, and pretends to give her advice.

Good and well, perhaps this is needed. But Mr. Luce ought to practice what he preaches. He ought to be consistent and show by acts and influence that he loves the church and earnestly wants to help her. But what do I find? I open his magazines, and there I find full-page liquor ads. This brings him a lucrative income, no doubt. But does The Christian Century believe that the promotion and encouragement of the liquor traffic will heal the wounds of the church? Is not Mr. Luce by selling space in his magazines for liquor ads giving strong support to the enemies of the church?

In times which test men's souls we need not only beautiful words but courageous living. Let him who would assume the sacred task of teaching the church make a clean-cut separation from the enemies of the church.

*The Lutheran Messenger*,
Minneapolis, Minn.

SVERRE TORGERSON, Editor.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Henry R. Luce's article in your issue of March 19 is interesting. Your editorial judgment as to its importance may be justified in certain particulars. However, when this eminent layman states in effect that the Sunday schools tell children nothing about God, one wonders just how thorough his acquaintance with children and Sunday schools may be. Certainly many Sunday schools are inadequate, in time available and in staff. But there are also many which give the child such an understanding of the heavenly Father as might be emulated by some adults.

Perhaps one can do little more than guess as to Mr. Luce's meaning when he says that "we need the church for our mutual correction in our many occupations and vocations." If he means that the church should have definite moral standards and should state them, a multitude will agree. This multitude also knows that he is owner and editor of publications which receive large support from gorgeous advertisements showing pictures of immaculately dressed "men of distinction" holding in hand glasses of liquor. That is the weekly message of the editor and publisher who now tells Christian laymen about the "new age of the church."

If this eminent layman regards the rising tide of social wreckage caused by beverage alcohol as irrelevant and immaterial to Christians, there are a great many who question his judgment and his authority to speak to or for the church of Christ.

Guide Rock, Neb. E. H. TIPTON.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Seldom does an article such as Henry R. Luce's "The New Age of the Church" appear in any magazine. The Christian Century is to be commended on making an exception to the rules and printing such an address. Mr. Luce has given as clear and lucid an expression of the church's responsibility and mission as any voice I have heard for a long time.

I would like to suggest that printed copies be made available. I for one feel very keenly that his message should be put in the hands of many persons outside the regular readers of The Christian Century. I would like to see copies of this article in the homes of all the members of our large congregation. I hope there will be sufficient demand so that you will deem it advisable to have copies made.

Second Presbyterian Church,
Kansas City, Mo.

ROBERT C. YOUNG.

[We regret that it is seldom feasible under present conditions in the printing industry in Chicago to prepare reprints of articles and editorials. We are glad to supply extra copies of the issues in which articles appear as long as they last. The only sure way, however, of putting the material which appears in The Christian Century into the hands of people who need it is to see that they get The Christian Century. We are glad to say that our best advertisements consist of readers who tell others about our publication and that a large part of our circulation has been created in this friendly way. We appreciate Dr. Young's suggestion in the above letter and wish to point out that the only way that his desire can be fulfilled is to multiply the number of people who read this paper.—THE EDITORS.]

## Our Lenten Editorials

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a subscriber of The Christian Century for a long time now, and never in all the years have I written a "letter to the editor." I am just dropping in now to tell you how very much I have appreciated the inspiration I have gained from reading America's finest religious journal. During Lent I have appreciated your paragraph on the collect of the various Sundays.

I will say of you, as I heard a man say of his friend, "He should live forever." You will.

St. John's Evangelical and Reformed Church,
Detroit, Mich.

CHARLES F. KESTING.

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EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to express my appreciation of the series of prayers and devotional paragraphs that have been appearing in The Christian Century during Lent. I have been clipping them to keep in a scrapbook, but I believe they deserve wider distribution and more permanent preservation than is possible in the paper.

Mount Union College,
Alliance, Ohio.

WILLIAM R. LOCKE, Professor of Religion.

# NEWS *of the* CHRISTIAN WORLD

## Georgia Sets Its House in Order

**Citizens Welcome Court Decision Which Confirms M. E. Thompson as Acting Governor Until 1948 Election**

ATLANTA, April 2.—Georgia is seeking to set her house in order after the weeks of humiliating publicity growing out of the attempt of the Talmadge forces to seize the governorship and set up a reactionary dictatorship. By a 5-to-2 decision, the state supreme court recognized Lt. Gov. M. E. Thompson as entitled to serve as acting governor until the 1948 election. Churchmen and other leading citizens are cheered by the return of legal government to the state. While Thompson is not as progressive as was Ellis Arnall, former governor, he has had broad experience, and his action since assuming office has been commended by all except Talmadgeites. He is one of the few U. S. governors to hold a Ph.D. degree. He began as the son of a tenant farmer, and for many years was engaged in educational work. Arnall, who had appointed Thompson state revenue commissioner, later disagreed with him on policies and did not support him in the fall elections, but he backed his claim to the governorship. Thompson's conduct of the office in the coming year will determine whether progressive forces will support him as their leader in the fight that will have to be made in 1948. Herman Talmadge has announced that at that time he will again seek the governorship. It is possible that a split in the Democratic party may result in two primaries.

* * *

**Adjournment of Legislature Leaves Work Undone**

The court decision came just two days before the time for adjournment of the legislature. Talmadge forces, which controlled that body, immediately blocked further action. All the appointments Talmadge had made and all the bills he had signed were invalidated. No appropriation bills were passed, so additional revenues for maintaining the 50 per cent increase in teachers' wages inaugurated by former Governor Arnall and the expanded services promised last year have not been secured. Thompson has stated that teachers will get the pay increase even if it means cutting down on other departments. He has signed a bill, passed earlier, outlawing the closed shop and picketing. Labor organizations are expected to challenge these measures in the courts.

* * *

**'White Primary' Dead, But May Be Revived**

The major act of the recent session of the legislature, and the one arousing most opposition in the state, was its passage of the Talmadge bill to establish a "white primary" through the repeal of all legal controls over primaries and the setting up of a system whereby the elections would be controlled by Talmadge leaders. Thompson's vetoing of this bill has been hailed by all concerned for good government. The Talmadge forces will make the "white primary" a major campaign issue in 1948.

* * *

**Emory Provides for Future Ministers**

In the latest of a series of gifts totaling over $1,000,000, most of them to Methodist educational institutions, R. B. Gilbert, Florida philanthropist, has settled $100,000 upon Emory University. The fund will be applied toward the erection of dormitories for ministerial students in the university's Candler School of Theology. Emory is seeking to raise an additional $365,000 in order to complete an apartment house which will provide living quarters for 48 married students and 100 unmarried students. The Candler school has gained wide recognition for its series of short summer schools and special courses which attract religious workers from all over the south. This year's schedule will begin with a school for accepted supply pastors whose formal education has been limited.

* * *

**Southern Regional Council Has New Head**

George S. Mitchell, former Farm Security Agency administrator, has been named executive secretary of the Southern Regional Council, an organization made up of leading southern liberals. He succeeds Guy B. Johnson, who returns to the faculty of the University of North Carolina. Through its publication, *New South*, the council has brought out a notable series of studies in southern life and needs. Paul D. Williams of Richmond, Va., is president.

* * *

**And So Forth**

Speaking in Atlanta on a program sponsored by the chamber of commerce, Charles P. Taft, president of the Federal Council of Churches, declared that since the church is concerned with everything that affects the individual, it has a definite obligation in the field of economic affairs.

W. A. Smart, professor of biblical theory at Emory University, is to deliver the Cole lectures at Vanderbilt University, Nashville, April 13-18. His theme will be "The Bible Still Speaks."

Louie D. Newton, Atlanta pastor and president of the Southern Baptist Convention, has been nominated for the presidency of the Baptist World Alliance, to succeed the late J. H. Rushbrooke, English Baptist leader. The alliance meets in Copenhagen in July.

M. N. McCall, for more than 40 years a Baptist leader in Cuba, died in Jacksonville, Fla., March 8. The Cuban government had decorated Mr. McCall with its highest civilian honor.

Claude Gray, long an influential leader in Georgia's Baptist educational circles, died recently.

PHILLIP J. MCLEAN.

**No Promise to End Vatican Mission Has Been Made**

According to a letter from the state department to the executive committee of the Southern Baptist Convention, President Truman has not given anyone a promise to discontinue the mission of his personal representative at the Vatican at any definite date.

## Declares Catholic Union 'Dominates'

**Pittsburgh Locals Deny C.I.O. Leader's Charge that ACTU Uses Religion as 'Cloak' for Its Activities**

PITTSBURGH, March 31.—Charges that the Association of Catholic Trade Unionists is attempting to dominate the C.I.O. United Electrical, Radio and Machine Workers were made here last week by James J. Matles, director of organization of the 600,000-member union. Mr. Matles was in Pittsburgh to take part in wage talks with the Westinghouse Electric corporation. He indicated that his attack was not directed at Catholics in general, but at the ACTU in particular, strongly intimating that its members have used "religion as a cloak for non-religious activities," then set up "an indignant cry of religious persecution as soon as they are called for their behavior." He had previously charged James B. Carey, national C.I.O. secretary, with being a "puppet" of the ACTU. Strong dissent was entered by Joseph A. Goney, secretary of the C.I.O. Steel City industrial union council and a former local ACTU president, who charged Mr. Matles with using the issue as a disguise for an attack on Mr. Carey's character, and by U.E. local 638, which declared that he was "causing a religious bigotry which will throw a smoke screen around the Communist activities in the U.E." Reports of progress promise an early agreement at Westinghouse, where a 3½-month strike resulted in tremendous industrial losses and bitter tensions last year.

* * *

**Labor Formula Sought**

Representatives of the Pittsburgh chamber of commerce, the C.I.O. and the A.F. of L. have met several times in an attempt to work out a successful formula for prevention or peaceful settlement of industrial disputes. Thus far the so-called "Toledo plan," which provides for a committee upon which management, labor and the public are represented, has not met with favor. William B. McFall, chamber president and bank executive, is chairman. The chamber of commerce has two additional members and each of the labor movements four representatives on the committee. The discussions have been informal, with a "favorable" outlook. The community will respond gratefully to any fair method of relieving strike-bound conditions from which the city has suffered.

* * *

**Are Bartenders Idealistic?**

How much humor and how much seriousness is to be attached to a statement of purpose submitted by the Bartenders' social club in a charter application before the court of common pleas may be a moot point. At any rate here it is: "To assist in curbing and preventing juvenile delinquency, to promote the welfare of needy persons and causes, to promulgate the doctrine of good will among men and to further

the highest principles of morals and religion." The charter was granted!

* * *

### Youth Seeks to 'Shoe the World'

As a climax to a series of 12 district conferences in which 1,500 high school young people participated under auspices of the local council of churches, Christian youth of Allegheny county staged a rally March 16 which netted hundreds of pairs of used shoes for the needy of war-devastated areas in Europe. "Shoe the World!" was the ambitious slogan for the gathering in Smithfield Methodist Church, at which F. Mervin Martin of Church World Service and the Pennsylvania council of churches spoke. The youth drive through the churches will continue until May 15, when the collection will be shipped to New Windsor, Md., for processing.

* * *

### Children's Films Are Popular

Following successful experimentation in two neighborhood theaters with the "Children's Film Library," a collection of 28 movies most of which are reissues, Saturday morning showings are to be extended in April to at least a half-dozen other motion picture houses in Greater Pittsburgh. The films have been carefully selected for youngsters under high school age by the motion picture producers in cooperation with school boards, parent-teacher associations and some of the larger studios. "Huck Finn" and "Rebecca of Sunnybrook Farm" were the attractions which first brought out the juveniles. The same procedure and the same prices prevail as in other Saturday shows. Another series of 28 pictures is to be offered if the initial success is maintained. The sponsors say, "It's up to the parents."

* * *

### And So Forth

Mayor David L. Lawrence has named George W. Culberson, formerly principal of A. Leo Weil school, as executive director of the city's new civic unity council, which is designed to promote interracial and intergroup understanding.

McKinley Park Presbyterian Church was seriously damaged by fire three weeks ago.

Methodists of the Pittsburgh conference recently took over Syria mosque, the city's largest auditorium, for a three-night presentation of the stewardship pageant, "Only the Valiant." The pageant was written by James Allen Kestle, pastor of Homestead Park Methodist Church.

New ministerial appointments in the area include the following: Paul J. Trout of Mayport, Pa., to St. John's United Lutheran Church; Robert F. Galbreath, formerly president of Westminster College, to First Presbyterian Church, New Castle; Ansley C. Moore of Government Street Presbyterian Church, Mobile, Ala., to succeed the late A. R. Robinson at Sixth United Presbyterian Church, East Liberty; Samuel H. Gross of Grace Lutheran Church, Franklin, Pa., to St. John's United Lutheran Church, McKees Rocks; David F. McGarrah of Harrisville, Pa., to Mount Washington Presbyterian Church.

Fines totaling $12,900 have been levied against 14 gamblers in Steubenville and Jefferson county, Ohio, as an aftermath of the recent widely publicized "pastors' crusade."

O. M. WALTON.

# Kyodan Questions 3-Year Campaign

**Sees in Mass Evangelism a Threat to Church-Centered Programs—Body Defined as Denomination**

TOKYO, March 13.—At a meeting of 40 Japanese members of the Kyodan and missionaries last week in Yokosuka, the current three-year evangelistic campaign was strongly criticized. It was objected that while the campaign was presumably a Kyodan project, there had been a lack of proper integration between the central committee and the churches in the outlying regions; that inaccurate statistical reports were creating a distorted picture of results; that the campaign was being weakened by emphasis on mass meetings without close tie-in with local churches, whereas the majority of the united church favors church-centered education; and that there is lack of coordination between personnel conducting the campaign and the Kyodan leadership. The meeting recommended that a 10-man policy-making central committee formulate a coordinated program for the campaign. Three members of the committee would be leading laymen.

* * *

### Lutherans Withdraw from United Group

A discouraging development at the meeting was the withdrawal of the Lutherans from the Kyodan—a move, however, that was not unexpected. Immediately following the cessation of hostilities, the Lutheran pastors began organization as a group. Later they organized on a denominational basis "within the Kyodan," which they professed to regard as a federation rather than a church. They gave as the reason for their final withdrawal their need for a distinctive doctrinal confession and their desire to belong to the Lutheran World Federation. As a result of the discussion attendant on the Lutheran move, the Kyodan has been accepted by all as a *church*, not a federation. The Lutherans are a minority among Japanese Christians, with their main strength in Kyushu.

* * *

### Vote Continued Support Of Union Seminary

A major issue confronted at the meeting was the problem of ministerial training in relation to the Kyodan. It was decided to continue contributing to the budget of the Nippon Union Theological Seminary, which came into being in 1943 by direction of the Kyodan, but to end the preferential status of this school by recognizing for licensure and ordination graduates of all other seminaries. Union is a combination of the theological departments of Meiji Gakuin, Tokyo Shingakusha, Tohoku Gakuin, Kwansei Gakuin, the Baptist Seminary, the Lutheran Seminary and other Bible schools. The Kyodan currently recognizes also the Japan Bible Seminary, the Doshisha School of Religion, Kwansei Gakuin and the Holiness Evangelistic Training School, but it has promised to contribute to the budget only of Union, which now occupies the campus of the former Lutheran Seminary in Tokyo. Union's own property in the capital city is being used by the Japan Y.M.C.A. Because of the destruction by fire of its dormitories, it is inadequate as a seminary. How long the Lutheran campus can be used is uncertain. Union opened the current term with an enrollment of 85 students.

* * *

### Kyodan Seeks to Win Support of Laymen

The meeting promised that the Kyodan would so far as possible assist pastors throughout the nation, whose salaries it is estimated do not exceed 250 yen ($5) monthly. A resolution thanking American churches for their donations of canned goods was passed. The position of the group, typical of the entire Japanese ministry, is that although they are grateful for assistance voluntarily given, they will never ask for help from abroad. Apparently the biggest task of the Kyodan at present is to sell itself to the Christian laymen. During the war years, when the government stepped into the church picture, many laymen all but washed their hands of the entire setup. Within the past five weeks two prominent and active Christian laymen have been appointed to high government offices. Y. Kitamura, Sasebo banker and an elder in the local (Presbyterian) church, has been named assistant finance minister. Kineshichi Masuda, former governor of Hokkaido, has been appointed transportation minister in the February cabinet reshuffle in which Education Minister Tanaka, a Roman Catholic, lost his post. Tanaka was replaced by S. Takahashi, acting president of Keio University. Though not a Christian, Takahashi is a liberal whose background indicates that he will speed up the democratization program in Japanese education. The New Year message of Moderator Kozaki of the Kyodan included requests that each church member recognize that the church is the center of a new Japan, that each parish open evangelistic meetings for all classes of people and start Sunday schools, Bible study groups and preaching places; that all churches cooperate in social welfare activity; and that daily morning and evening prayers be offered by all Christians for the success of the three-year evangelistic campaign.

* * *

### Shinto Sects Revive

Continued confusion in the minds of the Japanese since the nation's surrender has resulted in the rise of numerous "lunatic fringe sects" among the Shintoists and Buddhists. One of the former, headed by the self-proclaimed sun goddess, Yoshiko Nagaoka, a popular "fortune teller" among the military leaders during the war, has been ordered disbanded by the Japanese government as a violation of the Potsdam declaration. The group was one of the strongest of the rabid emperor-worship cults. Its leader was confined to a mental institution. It seems, however, that the bulk of Japan's indigenous spiritual leaders are content with hoping to continue in the same patterns as in the past.

* * *

### And So Forth

Twenty Quonset huts to be used as churches have arrived in Japan, and 40 more are on order. At first none too keen about the huts, church leaders after inspecting those used by the U.S. army as chapels have become enthusiastic about them. The

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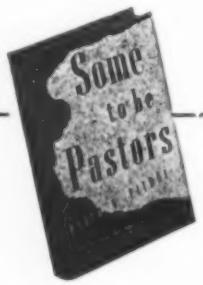

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ABINGDON-COKESBURY

need for such huts is even more acute in view of the recent government order forbidding the construction of any buildings larger than 18 by 24 feet.

Archbishop Benjamin arrived Jan. 20 from the United States to assume leadership of the Japan Orthodox Church. He was welcomed by all but a small minority of members of the church who stated their preference for a leader from Russia. Orthodox bishops here deny that the landing permits for two archbishops from Russia were refused by the government, as reported by the Soviet news agency.

Todomu Sugai has been elected to succeed the late Bishop Sasaki as presiding bishop of the Episcopal Church in Japan.

Occupation officials estimate that it will be necessary to import more than 1,500,000 tons of food this year to avert another food crisis in Japan. The figure is almost double the amount imported last year. The present official daily ration is 1,246 calories per person.

SCAP has ordered the property of the Japanese Union of Seventh Day Adventists, seized during the war, returned to the American-organized group.

At an estimated cost of 12,000,000 yen, dormitories for former prostitutes are being constructed in seven large cities of Japan. These women, whose profession became illegal after the surrender, will receive vocational training and spiritual guidance to aid them in becoming readjusted to society.

Bomber and fighter planes have been converted into pots and pans, but the biggest reconversion job at present is the turning of steel from the scrapped aircraft carrier Hosho into threshing machines. Already 900 have been completed.

The functions of medical institutions have been severely curtailed this year because of the coal shortage. Many patients have contracted post-operative pneumonia.

HERMAN J. KREGEL.

## Impose Catholic Instruction

### Argentina Adopts Law Requiring that It Be Included in All Schools

BUENOS AIRES, March 15.—After a debate lasting 20 hours, the Chamber of Deputies yesterday approved a law making permanent the decree previously issued by the revolutionary government to establish Catholic instruction in the entire educational system of Argentina, from primary grades through the universities. Two proposed amendments—one providing that ministers of different religions be permitted to give instruction to pupils of their faith, and the other excluding children of parents who presented a written statement that they professed no religious faith—were defeated. Seven Peronista deputies absented themselves from the voting, saying that they could not "betray the people by voting for the law imposing religious instruction."

If the new law were an expression of religious fervor, it might be interpreted as heralding a great religious revival. But the political aspects of the law (it is supported by the Perón regime) and its emphasis on catechistic Catholic instruction rather than on a broad personal religion have aroused the suspicions of its opponents, many of whom are Catholics.

In a brilliant speech opposing the measure, Emilio Ravignani, Radical party leader who is a distinguished historian and former dean of the college of philosophy of the University of Buenos Aires, called attention to the fact that the famous law No. 1420, passed in 1884 to establish lay education, had become an Argentine tradition. That law permitted religious education on school premises after hours, but prohibited its inclusion in the official school program. Dr. Ravignani charged the government with "an attempt to make religion a means of fortifying civil authority." In response, the government spokesman declared that as a consequence of the law of 1884 the public schools had been shot through with godlessness and atheism, leading to the growth of communism and a corrupt state of affairs which made the recent Argentine revolution necessary.

#### *See Political Bargaining*

Many opponents of the new law, while supporting the Perón government, declare that the blame for the present state of affairs cannot be placed on the schools. They see danger that the law will become a source of religious intolerance and further domination of the state by the church. The Socialist party, long opposed to church influence in the state, sees in the situation a simple matter of political bargaining, with the state offering Catholic instruction in schools in exchange for the support of the hierarchy. It should be recalled that according to the estimate of the North American Jesuit scholar, Peter Masten Dunne, only 20 per cent of Argentinians are practicing Roman Catholics as measured by American standards. In any event, the political and social strength of the Roman Catholic Church in this country is far greater than its present numerical strength.

#### *Propaganda for New Law*

During the campaign to win support for the new law, militant Catholics painted crosses and slogans such as "Christ in the schools" on walls throughout the capital city. They used the radio and organized impressive demonstrations, colorful with banners, in front of the congressional buildings and at other strategic places. The Catholic youth organization, trained in pageantry and militant in spirit, cooperated readily in picturesque open-air demonstrations.

Argentina's press was almost unanimous in opposition to the law, as were all Protestant churches, which recognized the threat it offered to religious liberty.

In all fairness, it should be stated that so far no attempt has been made to force Catholic instruction on Ward College, where this correspondent is stationed. Nor do I know of any Protestant schools where this has been done. However, if the law were strictly interpreted, no private schools could be exempted from its provisions, regardless of their church affiliation. On one occasion I sought an opinion from the inspector general of religious education, explaining our own program of Christian education and expressing our concern because of the decree instituted by the revolutionary government and calling for Catholic education. He said: "We are all Christians, aren't we? Continue to teach as you are and do more of it." But with a new inspector general, and with the decree made into law, the picture may change.

FRED ADEN.

# Taft Asks Stress On Economic Area

### Tells Gathering of Laymen Churches Must Seek to Apply Christianity to Ideological Conflicts

NEW YORK, April 3.—Urging that the Protestant denominations work more actively to conciliate economic differences, Charles P. Taft, president of the Federal Council of Churches, told 250 laymen here this week that the churches have "missed the boat 100 per cent" in the field of human relations. The luncheon at which Mr. Taft spoke was sponsored by Cleveland E. Dodge, John Foster Dulles, Henry R. Luce and Lowell Thomas. Mr. Taft said that the Federal Council, having undertaken to promote international good will and progress in the field of race relations, should consider also the application of Christianity to economic life. He insisted that the council must find new techniques of reconciliation where violent ideological conflicts exist. "Care of souls is the church's duty," he said. "Certainly these problems are problems which shape the souls of men."

* * *

### Prospective Ministers Hear Challenge on Careers

The conflict between the religious interpretation of life and the world's growing secularism presents the greatest challenge and opportunity for a professional career in the ministry, Henry R. Luce, editor of *Time*, *Life* and *Fortune* magazines, told more than 100 college students interested in the ministry as a profession who had gathered here for a three-day conference sponsored by the Federal Council's committee of the ministry and Union Theological Seminary. The program presented addresses by prominent Protestant lay and clerical leaders, tours to see various church programs in action, and informal question-answer forums with students and faculty of Union. The meeting addressed by Mr. Luce was in the form of a luncheon at Madison Avenue Presbyterian Church. On the conference's list of speakers were also Harry Emerson Fosdick, Henry P. Van Dusen, George A. Buttrick and Charles P. Taft.

* * *

### More Negro Faculty Members In Northern Colleges

A study made by the social science institute of Fisk University reveals a trend on northern college campuses toward relaxing rules to permit the employment of Negro faculty members. Before the war, the study shows, there were no Negroes with permanent tenure on northern campuses, despite the fact that hundreds of Negroes held graduate degrees from those colleges. However, since the summer of 1945, 56 Negro men and women have been hired by 34 colleges for at least a quarter's teaching and 24 are on continuing assignments. "There are signs that this democratic practice will continue," concludes the report.

* * *

### Plan Observance of Rural Life Sunday

A special folder has been issued by the denominations sponsoring Rural Life Sunday, May 11. The leaflet contains sugges-

Paul D. Peery, noted chime and carillon player, performed at a recent memorial dedication service of a Maas Chime at Balboa Park, San Diego. Said Mr. Peery, "The Maas Chimes . . . are the finest I have ever played . . . their tuning is impeccable, and their tonal quality unsurpassed."
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tions for the observance of the day in both urban and rural churches. Exchange of pulpits between country and city pastors and the participation of local agricultural organizations in worship services are two of the suggestions. An order of service prepared by Robert L. Clingan, pastor of the Federated Church (Presbyterian and Baptist) of Genoa, N. Y., is included in the folder. The purpose of Rural Life Sunday, according to Benson Y. Landis, secretary of the Town and Country Committee, is to "set apart a definite period to emphasize the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil and the cultivators of the earth; and for the consideration of justice for agriculture and the spiritual values of rural life."

* * *

### Toynbee Proposes Antidote To Communism

"Communism is a social and historical aberration resulting from the failure to recognize the absolute value of the soul of the individual apart from his place in society," said Arnold J. Toynbee, research professor of international history in the University of London, in a lecture on "The Meaning of History for the Soul" given at Union Theological Seminary last week. America and Britain, Dr. Toynbee continued, are not afraid of material attack by Russia, but they do fear her encroachment through propaganda. Therefore, our best defense is a strengthening of our own philosophy. Western man is so good at science that his technological progress will take care of itself, Dr. Toynbee said, but he is doomed unless he can learn to control his own nature. "Effective self-control can be achieved only through the knowledge and the love of God," he declared.

* * *

### And So Forth

In recognition of the growing importance of the Salvation Army of the United States in the world-wide movement, Gen. Albert Osborn, international commander, has designated Commissioner Ernest I. Pugmire as national commander.

Expansion of interracial social services, setting up higher service standards, development of a metropolitan-wide foster home program for children and more concerted action in fund raising were emphasized in the reports given at the 15th annual meeting of the Lutheran welfare council of New York city. The council represents 28 local Lutheran social agencies and 251 associated congregations.

First prize of $250 in the one-act drama contest sponsored by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has been awarded to Archie R. Crouch, missionary to China, for his play, "Decision at Dusk," which depicts an experience he had while working among the Lolo tribes in the Border Tribes Service, a pioneer missionary venture of the Church of Christ in China.

A bronze plaque commemorating the 47 years of pastoral service of Alfred B. Moldenke was unveiled Sunday in St. Peter's Lutheran Church, Manhattan.

Walter E. Wiest has been installed as resident minister at Shanks Village Protestant Church, interdenominational venture sponsored by the Protestant council to serve veterans and their families in the new housing project. J. Henry Carpenter.

# Scot Controversy Points Up a Need

**Church Extension Pastor's Charges of Non-support by Presbytery Reveal Struggle of New Parishes**

Edinburgh, March 17.—A storm, not all in a teacup, was stirred up when D. Allan Easton, formerly pastor of a church extension charge, accused the Edinburgh presbytery of having ignored and suppressed his proposals and penalized him by keeping him out of its committees and general business. Mr. Easton made the accusation as he prepared to accept an appointment to Union Church in Peiping, China. The presbytery, which had just expressed its cordial good will to Mr. Easton and wished him Godspeed, was too taken aback to reply. The pastor further charged that he could get no support whatever from the members of west end and city churches who reside in his parish of 10,000 persons. Most of his parishioners in a new housing area were young and of small means, and the help which the more experienced city church members could have given them would have been invaluable.

* * *

### Controversy Raises Question Of New Parishes

The Easton charges soon found their way to the "letters" columns of the daily press. In the spate of correspondence which was sent by the disgruntled, the concerned and the habitual letter writers, the church came in for some hard knocks. The consideration which justifies reference to the incident here is the genuinely serious question of the make-up of new parishes today. The members of many downtown and other city churches now live far out in the suburbs, where mission churches are the rule. It is at least arguable that these people had better pull their weight, financially and otherwise, in the great areas of new housing on the edge of which they now live than in the wealthier churches of which they are still members. Of course, one cannot compel anyone to attend a particular church, but authoritative advice coming from the ministers of the city churches which would themselves suffer from the new policy, coupled with personal exhortation, might persuade some persons to change their place of membership. The question has never been squarely faced. Yet amid the tangle of personal grievances and misunderstandings in the present controversy it remains a real issue. Cecil Thornton has raised a related question, that of providing for the church extension parishes a more personal and flexible type of superintendance and guidance than is offered by a presbytery committee.

* * *

### Church Building As Yet Has Low Priority

In his report on national church extension to the commission of the Assembly, John White reveals that £109,396 was added to the fund in 1946, and £110,224 the previous year. Thus it is evident that the projected £1,000,000 target for the fund cannot be reached in less than 10 years. Dr. White told of the great difficulty the building committee has experienced

in obtaining permits. He recognized, he said, the necessity of giving first priority to housing and certain industrial construction, but he felt that religious needs too should have a high priority. Although at present churches are limiting their requests to "hall type" buildings, they have so far found authorities adamant in spite of their sympathy. The committee is pressing for early decisions.

* * *

**Future of Scottish Foreign Missions Precarious**

To hold the fort or to retreat is the question facing the foreign missions enterprise of the Church of Scotland. If the budget is to be balanced this year, from £30,000 to £40,000 must be found. Otherwise, withdrawals from the mission field of a most painful and humiliating kind must be made on a large scale. The increase of £7,000 in giving during 1946 is still far short of requirements. Meanwhile, missions will carry on and await the instructions of the General Assembly in May. White Anderson of St. Cuthbert's, Edinburgh, has raised an acutely controversial question: whether, after 120 years of missionary expansion, the stage has been reached where in some instances the native church may be able to shoulder its own burden without disadvantage to the missionary enterprise. Dr. Anderson points out that the church in Manchuria was able to carry on during the Japanese occupation in spite of receiving no foreign leadership or assistance. Those best informed, however, say that the report on the Manchurian situation made by the committee which went there after the war had other things to say, and they doubt that the time is ripe for withdrawal anywhere.

* * *

**Rising Living Costs Make New Stipend Inadequate**

The minimum standard stipend in the Church of Scotland has been set for 1946 at £390 per annum, plus a manse provided in most cases by the congregation. This is the highest minimum ever reached, and is within £10 of the target set before the church by the Assembly. As a matter of fact, however, the cost of living has increased far beyond the official figures which were before the Assembly when that target was set. When, in addition, the increased income tax is considered, it is seen that a stipend of £400 today goes no farther than did the minimum of £175 or £180 in the years before the First World War.

* * *

**And So Forth**

Scottish Congregationalists have acquired new headquarters, at 217 W. George St., Glasgow. The opening ceremony was performed by the lord provost, and the dedication service was led by George Kirk, president-elect of the Congregational Union.

The death of Thomas Main, retired professor of ecclesiastical history at Glasgow University, onetime Snell exhibitioner at Balliol College, Oxford, chaplain to the king and once moderator of the Assembly of the Church of Scotland, removes a scholarly, humane figure from a wide circle of friends.

The Lord's Day Observance Association in Scotland celebrated its centenary at a recent meeting in Glasgow. A committee announced its recommendation that the association link up with the corresponding society in England. It will be represented


# Theology Today

**Vol. IV** **John A. Mackay, Editor** **No. 1**

**Contents for April**


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# Florida May Get 'White Primary'

**Church, Labor and Professional Leaders Organize to Fight Proposed Bill Modeled on Georgia Plan**

ORLANDO, FLA., April 1.—A determined effort to keep Florida from following the example set recently by Georgia and passing a "white primary" bill is being made by liberal forces throughout the state. Sen. John Matthews of Jacksonville has announced that he will introduce such a bill when the legislature convenes April 8. Recently some 250 representatives of church, labor, educational, professional, veteran and other groups met under the auspices of the Southern Conference for Human Welfare at the Congregational Christian Church in Winter Park to outline a program of action to defeat the proposed measure. They passed a resolution opposing "the unscientific, irreligious and un-American fallacy that government can be improved by denying to any group of citizens the right to vote on the basis of race, color, creed or economic status." A Florida-wide committee, with functioning groups in each of the state's six congressional districts, was organized to carry on a vigorous fight.

* * *

**Opposition Gains Support**

Support for the meeting came from various sources throughout the state. Legislator Bourke Floyd of Franklin county, who is vice-president of the state junior chamber of commerce, wired that "the one-color primary is an old mistake that sits awkwardly on the shoulders of our southland." From the Florida state federation of labor, in annual convention at St. Petersburg, came a resolution signed by more than 2,200 union members, declaring that passage of the bill would "result in fraud of the democratic form of government." Martin Anderson, publisher of the Orlando *Morning Sentinel*, commented: "The sorry situation in Georgia should be enough to forestall the passage of such legislation in Florida. . . . We are certain Senator Matthews' bill will get a sound spanking if it reaches the floor of the legislature."

* * *

**Negro Announces Candidacy**

Senator Matthews found added incentive to press for the adoption of his proposal when Wilson Armstrong, a Negro, announced his candidacy for the Jacksonville city council and the chairman of the Democratic executive committee, after conferring with the city attorney, said he was compelled to accept the Negro as a candidate. A simple majority will be sufficient to elect the Negro in the council race, which takes place April 15. In Mr. Armstrong's ward there are 2,214 Negro voters registered in the Democratic party as against 1,178 whites. The ward has 16,828 Negroes and 4,677 whites.

* * *

**Incidents Add Fuel To Discussion**

Throughout Florida, a number of other recent incidents have kept Negro-white relationships in the headlines. A federal court of appeals in Jacksonville is hearing the $500,000 libel suit of Gov. Millard F. Caldwell against *Collier's* magazine. The governor, who charges that an editorial in the magazine falsely accused him of "approving the action of an alleged mob in taking from the protection of the law a Negro charged with attack and killing him," lost his first suit in federal district court. The lynching referred to occurred in 1945. The attorney for the Volusia county school board has announced that he has filed a motion for dismissal of a federal district court suit attacking the board's salary payments as discriminatory against Negro teachers. Rose Byron, who brought the suit on behalf of Negro teachers, contends that although the board set up a fair salary schedule for white and Negro teachers, it has not followed that schedule in actual practice. The federal court of appeals in Jacksonville heard counsel for Tom Crews, former Suwannee county constable, ask for a reversal of a federal district court decision sentencing him to one year in prison for violating the civil rights of a Negro. Crews' attorney maintains that the constable was not acting in official capacity or with "specific intent" when he allegedly beat the Negro with a horsewhip until his victim jumped into the Suwannee river to escape and was drowned. The district court action came after a county grand jury had refused to indict Crews on state charges.

* * *

**And So Forth**

John J. Tigert has announced that he will retire Sept. 1 after 19 years as president of the University of Florida. Tigert, son of a Methodist bishop, was the first Rhodes scholar from Tennessee and had served as a professor at the University of Kentucky and as U. S. commissioner of education before coming to Florida. During his administration the school has expanded from an enrollment of 2,000 to 7,500. A plan he initiated, whereby students of exceptional ability are more rapidly advanced, has been copied by a number of other universities.

The governor's cabinet recently released $2,350,811 from the state building fund to complete financing to the amount of $7,203,000 of new buildings at state educational institutions.

Declaring that there is a distressing dearth of physicians in the rural areas of the state, the board of governors of the Florida medical association is urging immediate establishment of a state medical school.

Judge McKenney J. Davis of Duval county is urging welfare authorities to make more adequate provision for handling insane patients. He condemns the present practice of confining mental patients in the county jail.

GLENN HUTCHINSON.

**North American Churches Must Aid Orphaned Missions**

The continued existence of German Protestant mission societies in China, Japan, the Pacific islands and Africa, all of which have been cut off from their home base since the outbreak of the recent war, will depend almost entirely on help provided by the churches in North America, according to the International Missionary Council.

# Would Ban Clergy In Public Schools

**Missouri Legislators Consider Barring Nuns, Ministers as Teachers— Drys Seek Local Option**

ST. JOSEPH, MO., April 1.—The Missouri legislature is conducting hearings on a bill that would deny state money to schools employing teachers who are "ordained ministers, or members of a religious order and garbed in the clothing of an order." Alice Tanner, representative from Jackson county (Kansas City) and author of the bill, has pointed out that Roman Catholic nuns are employed in 19 Missouri counties as teachers in public schools, and that 58 ordained ministers are teaching in schools in 67 counties. The employment of nuns or other ordained persons, she argues, is a violation of the separation of church and state and as such is unconstitutional. In committee hearings on the issue John Main, executive secretary of the Missouri council of churches, stated that "every preacher and teacher of religion is obliged to spread his belief."

* * *

### Drys Exert Pressure In Missouri

The United Drys of Missouri, an organization of temperance and church groups, recently carried out a "march on the capital" in an effort to secure reforms in measures regulating the sale of liquor. A mass meeting was held at the First Baptist church in Jefferson City, the state capital, and considerable pressure was brought to bear on Governor Donnelly and the legislature to restrict the sale of alcoholic beverages as to both time and place. Seeking enactment of local option laws, the drys point out that many grocery stores and markets in Missouri are selling liquor. Alcoholics Anonymous is carrying on an intensive campaign to keep the public aware that help for habitual drinkers is always available through its organization. Its radio programs, which are simple, clear and scientific, bring good results.

* * *

### Equalize Marriage Laws In Neighboring State

Missouri has for many years had a law requiring prospective married couples to give three days' notice and undergo a medical examination. Kansas, however, has been without such legal restrictions, with the result that border towns have become veritable Gretna Greens for impatient couples, many of whom are reported to have married in a state of intoxication and without meeting age or health qualifications. In response to pressure, the Kansas legislature recently passed a law requiring three days' notice of intent to marry. This action has brought considerable relief to Missouri clergymen and officials who have deplored the effects of these unequal laws.

* * *

### Hold Rural Pastors' Conference

Rural leaders from all over Kansas gathered for the sixth annual state pastors' conference, held Feb. 11-12 on the campus of Kansas State College at Manhattan. Among the speakers were Calvin Schnucker of the University of Iowa, Joseph Ackerman of the Farm Foundation in Chicago, and Prof. L. C. Williams and President Milton S. Eisenhower of Kansas State College. Mrs. Bertha E. Taylor, pastor of the Methodist Church in Buffalo, Kan., and John P. Allison of the United Brethren Church in Manhattan discussed the place of women in the rural parish. Rural community


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Murray H. Leiffer, Garrett Biblical Institute
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Rockwell C. Smith, Garrett Biblical Institute
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The Interdenominational School for Rural Leaders is concurrent with the second term, July 28 to August 29.

For further information write: Prof. M. H. Leiffer, Director of the Summer Schools, Garrett Biblical Institute, Evanston, Ill.

workers of Kansas, a farming state, have found these annual conferences a source of inspiration and information.

* * *

**And So Forth**

The Greater Kansas City ministers' institute will be held May 6-9 with Roy L. Smith, editor of the *Christian Advocate*, Edgar DeWitt Jones of Detroit, Robert L. Calhoun of Yale University and J. H. Jackson of Chicago as speakers and conference leaders.

The St. Joseph council of churches conducted its annual school of Christian living last month with an enrollment of over 600. Courses in practical Christianity were offered by pastors and laymen to classes which included large groups of young people. Credit for the work is given by the International Council of Religious Education.

Holy Week services are scheduled for the downtown churches and theaters of Kansas City, Topeka and St. Joseph. The emphasis of the services will be primarily evangelistic. In Topeka the motion picture "King of Kings" will be shown each noon.

Franc L. McCluer, who got into the world's spotlight last year when he asked Winston Churchill to speak at Westminster College, Presbyterian institution in Fulton, Mo., has resigned. He will become president of Lindenwood, Presbyterian college for women located in St. Charles, Mo.

Daniel A. Poling, editor of the *Christian Herald* and pastor of Temple Baptist Church, Philadelphia, was the Religious Emphasis Week speaker at the University of Kansas.

A dramatization of Charles M. Sheldon's famous book, *In His Steps*, was recently presented at Central Congregational Church, Topeka, where Dr. Sheldon was minister before his death last year. The performance, which was given in commemoration of the author's birth, was so successful that plans are being made to repeat it annually.

ADIEL J. MONCRIEF.

**Discuss Church Work With Refugees**

Leaders of church work among refugees came from 12 countries to Copenhagen early in April to discuss the relation of the Ecumenical Refugee Commission to other agencies, rehabilitation, resettlement, fund-raising, tracing families and the spiritual care of displaced persons.

**Official Baptist Committee Takes Stand on Issues**

Meeting in Chicago late in March, the executive committee of the Northern Baptist Convention adopted a number of important resolutions. One petitioned Congress to speed up its emergency housing program by passing the Wagner-Ellender-Taft bill or similar legislation and urged labor and management in the building trades to end present practices which block large-scale projects. Another called upon Congress to support the Senate foreign relations committee's recommendation that the U.S. take part in the International Refugee Organization, and to pass emergency legislation permitting the admission of 100,000 displaced persons to this country annually for the next four years. It offered the resources of the Baptist World Relief Committee to assist in the resettlement of such persons in American communities. Another resolution urged the government to supply material aid to Europe as suggested by Herbert Hoover, and declared that aid to Greece should be limited to food, clothing, shelter and reconstruction needs, excluding "all military aid in whatsoever form, irrespective of political affiliation."

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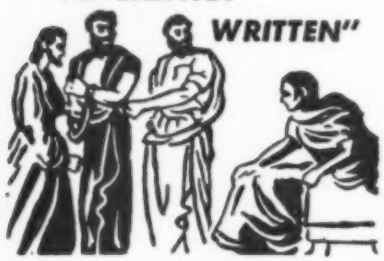

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# Labor's Attempt To Explain Fails

**British Opinion Poll Shows 'Plain Man' Does Not Grasp Purpose Set Forth in Government's White Paper**

LONDON, March 24.—According to a survey made by Mass Observation (our "Gallup Poll"), the government missed the goal in attempting to explain to the common man, through its white paper, just what its economic policy is. Many are asking just how many of the "plain men" read such papers; they might go on to ask whether most of the peers and members of Parliament read them. We might inquire too whether the vast mass of printed material provided for our instruction has not tended to make us read less than we did when fewer papers were available. Possibly people in all countries are coming to look more to headlines and pictures and the radio for guidance. I have even heard someone raise the question whether people in a democracy can ever read any details except those pertaining to games. At any rate, the government must try again to explain its policies to the "plain people." In the debate in the House of Lords the opposition condemned in detail the government's policy, but did not expose itself to criticism by presenting any alternative which, if it were returned to power, would be its policy.

* * *

**Attlee and Eden Speak To Nation**

Two speeches of importance have been made on the radio by the opposing party leaders, Mr. Attlee and Mr. Eden. Both are serious speakers, not given to humorous sallies; we trust them as men of principle. Mr. Attlee did not simply defend the Labor party as a party; he called upon the nation to make a united effort to face the crisis, the danger of which he did not conceal. Mr. Eden condemned the government but declared at the close of his speech that he did not advocate the immediate transfer of authority to his own party as the only way out, that he wanted rather a concentration of all our powers. "The government are faced with issues as complex and urgent as have ever confronted our state in time of peace," he said. "Instead of an endless vista of growing restrictions and dismal forebodings, let our people be given a clear and definite task, which, though harsh, holds out at its conclusion the prospect of a freer and fuller life for ourselves and for our children." The next step, obviously, must be taken by the government. If a coalition is ruled out, how can national unity be maintained? "Anyhow, halt!" cries the opposition. "But to halt," it is answered, "means to have our achievements left like buildings unfinished."

* * *

**National Service Bill Faces Opposition**

The government will find troubled waters when it brings before Parliament its National Service bill. The opposition will come not from the Tory side, but from the formidable minority in the ranks of Labor itself which is prepared to submit amendments to the second reading which will take

place before the Easter recess. In fact, 68 Labor and Independent Labor party members propose to postpone reading of the bill for six months, which would be equivalent to rejection. Criticism of the bill by the Society of Friends is, as might be expected, strong and reasoned. Carl Heath writes in the *Friend*: "What is wholly irrational is that we talk much of peace and really think we are seeking it because we have founded the United Nations, while at the same time we contemplate turning all youths into trained fighting men without the least attempt at a world prohibition of these immense conscriptions for potential war."

* * *

### American Ambassador Wins British Approval

Lewis Douglas, the new American ambassador, came to London a stranger to most of us, but he has "read himself in," to borrow a church phrase, in a way to warm our hearts. To a press conference, he admitted that Britain's travail has been "beyond the calculation and imagination of most Americans," yet he rejoiced that America, whenever Britain has been in trouble, has given evidence of its friendship. The two nations need each other, he said, and he added: "I want to assure you that I have complete confidence and faith that the day will come, after, it may be, a tedious period, when the sun will shine brightly on Britain again and she will recover much of her traditional position in the world."

* * *

### A Report on Friends Recently Gone

Among those who passed on during the long weeks of my illness were some who were my friends. Dr. Rushbrooke and I were the seniors in the Fraternal club, where Baptist, Presbyterian and Congregationalist ministers, six of each, met for breakfast once a month and tarried until noon studying the Scriptures and sharing their varied experiences. Many of us consider these meetings as among the most valuable in our ministries. Dr. Rushbrooke had a long experience both in scholarship and in the world-wide service of the church. Among other things, he gave us an understanding of the free churches in eastern Europe, whose champion he was. I had never read the epistles of St. John with so much understanding as I had after hearing Dr. Rushbrooke tell of his travels among the little Apostolic churches, always suspected and sometimes persecuted by other Christians. . . . Dr. Headlam, former bishop of Gloucester, was at one and the same time the strongest critic of the Life and Work movement and the most earnest, outspoken defender of the Faith and Order movement, the two organizations commonly considered side by side. I recall Headlam's delivering lectures on Romans more than 50 years ago in the Oxford examination schools to students preparing for theology. . . . The death of my old friend Arthur Porritt, at one time editor of the *Christian World*, ended a life which we shall not forget. We came very near in fellowship and cooperation when, at his suggestion, we traveled together to the first Life and Work conference at Stockholm. His knowledge of people and causes was very great; but I came to see that he pursued his calling with an unswerving devotion to the main things and cared very little for synagogics. When an offer came to him to be editor of a great dominion daily paper, he refused it, because he could not leave the Sunday school of which he was superintendent. We shall miss his eager and friendly face.

EDWARD SHILLITO.

### Baptists Explore Union With Disciples

At a meeting in Chicago March 20, the Baptist committee on Baptist-Disciple relations unanimously adopted a resolution recommending that the Northern Baptist Convention take steps to enlarge the present committee into a convention committee to "explore and examine the content of faith and the polity of the two bodies in order to discuss intelligently the possibilities of union." The resolution is in answer to an inquiry from the corresponding Disciple committee as to whether the objective of the conferences of the two groups is to

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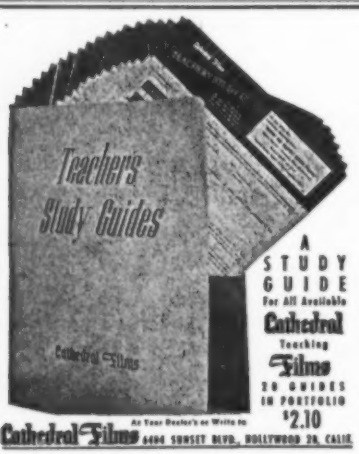
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explore *again* the possibilities of union. It will be brought before the General Assembly of the Northern Baptist Convention, which meets May 19-23 in Atlantic City.

### Social Evils Prevalent In Catholic Areas

Social evils are most prevalent where Roman Catholics, and not Protestants, live, John F. Noll, bishop of Fort Wayne, Ind., told the 15th annual convention of the National Catholic Conference on Family Life in Chicago, Religious News Service reports. Bishop Noll declared that the Catholic population is confined mainly to the cities whereas "80 per cent of the Protestant affiliation is rural, and it is in rural America where family life is most wholesome and where the divorce rate is low."

## Investigate A.Y.D.

### Colorado Chapters of American Youth for Democracy Are Finally Banned

BOULDER, COLO., April 1.—Colorado university campuses have recently been the scene of charges and counter-charges centering around local chapters of American Youth for Democracy. The conflict began when certain faculty members at the University of Colorado here accused the local Tom Paine chapter of being a front for communism. Students in the organization protested their high purposes. They were given a new lease on life while President Robert I. Stearns appointed a committee of three to look into the situation. Meantime, a group of students at the University of Denver announced plans to establish a local chapter there, whereupon Chancellor Caleb Gates, Jr., declared that there was no place on that campus for a "communist front" organization. Then, in Boulder, the committee of three completed its work and President Stearns decreed that the Tom Paine chapter of the A.Y.D. should be banished from the campus. His statement included an admission that since the Communist party has legal status in the United States any student or citizen has a right to join it or any organization holding similar views. "But," he added, "a university must guard unwary and impressionable young people by requiring forthright and frank statements of purpose."

* * *

### Zionism Gets a Hearing

Denver recently had an opportunity to hear the problem of Zionism presented pro and con. A congregation of 2,500 in the municipal auditorium heard Rabbi Manuel Laderman of the city's Hebrew educational alliance report on the 22nd World Zionist Congress in Basel, Switzerland, which he attended. Next an Arab leader visited Denver and declared that there is room for but a few more Jews in Palestine. He was followed by Oscar Leonard, who estimated that Palestine has room for 4,000,000 more persons. Members of the Denver ministerial alliance heard three messages on Zionism when they were guests of Temple Emanuel. A rabbi of the temple gave the historical background of the problem, the venerable and honored Rabbi Kauvar of the B. M. H. Synagogue spoke of the changes he had witnessed on his repeated visits to the Holy Land, and Rabbi Laderman reported present-day facts gleaned from his attendance at the world congress. Throughout the argument, one could not miss the sense of desperation felt by the Jewish people because of the present state of affairs.

* * *

### Scientist Says Atomic Bomb Ownership Puts Us on Spot

"Let us be glad we have the atomic bomb, but let us not rejoice in a weapon with which to threaten other nations," J. Robert Oppenheimer, scientist who had charge of the Los Alamos portion of the atomic research project, recently told the social science foundation at the University of Denver. Mr. Oppenheimer sees a vast opportunity open to the world in the development of atomic energy along "American" lines—along lines guided by our philosophy of life. He declared that a great struggle between our way of life and that represented by Russia is going on. Because we have the bomb, he says, we are at an advantage in that struggle, but its possession puts us on the spot. "The whole world is watching us," he said. "We've got to prove that our way is better."

* * *

### And So Forth

John S. Badeau, president of the American University in Cairo, was heard in Denver recently in a series of addresses on "Current Middle East Trends."

The Denver council of churches exceeded its goal in its annual campaign for funds. It will sponsor an Easter sunrise service in the mountain parks, at which Walter H. Judd, Minnesota congressman, will be the speaker. The council is responsible for the interracial choir recently organized under the direction of Antonio Brico.

Recent surveys conducted by the National Opinion Research Center of the University of Denver reveal that 64 per cent of those interviewed can think of no spe-

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cific way in which they might help keep peace in the world; 36 per cent feel that the war changed their lives for the worse; 37 per cent think that they are better off because someone learned to split the atom; and 73 per cent favor the continued lowering of tariff barriers.

In the first series of wider Christian fellowship vespers conducted at First Baptist Church, Denver, Paul Roberts of St. John's Cathedral spoke on "A Race in Race Relations."

CLARENCE W. KEMPER.

### San Francisco Opens Interracial Center

An experiment in a joint Y.M.C.A.-Y.W.C.A. center to serve the community regardless of race, color or creed has been launched in San Francisco, Religious News Service reports. The center, built in 1936 as a Japanese Y.M.C.A., served as a Negro U.S.O. station during the war. When it was turned back to the Y.M.C.A., however, the board decided that neighborhood conditions no longer warranted a building for one race and the center was opened to all.

### Becomes a Citizen Despite Refusal to Bear Arms

Mrs. Virginia Cortese, a native of Italy, has finally been granted citizenship in Buffalo, N. Y., despite her objection to "bearing arms for her country." The court ruled that her objection is based upon a genuine religious belief.

## Current Feature Films

*Prepared by Independent Filmscores*

M-Mature. Y-Younger. C-Children.

**Bedelia** (British film) *Melodrama.* As she lives an apparently virtuous life, woman is stalked by detective posing as artist and seeking proof she is female Bluebeard wanted by police. Good performances in a film that should have been tense with suspense, instead is *frequently ponderous.* M

**The Devil Thumbs a Ride** (RKO) *Melodrama.* What happens when the hitch hiker picked up by young family man with a hangover turns out to be wanted by police, leads his companions a wild chase to elude pursuers. A most unpleasant set of characters in a *routine* film that does manage to deglamorize the life it sets forth. M,Y

**Little Miss Big** (Univ.) *Drama.* Wealthy, eccentric spinster finds new incentive for living when she takes refuge with struggling barber's family after scheming heirs seek to have her declared incompetent. An ingenuous film, in no way outstanding but with *human interest,* a fair amount of entertainment value. M,Y,C

**Trail Street** (RKO) Robert Ryan, Randolph Scott. *Melodrama* set in Liberal, Kan., when settlers are suffering depredations of drouth, destruction of fields by cattle droves en route to market—until the famous Bat Masterson arrives as U.S. marshal. Until last few reels, this is interesting drama, even convincing. Then it takes the easy way out, winds up in riot of violence like any second-rate western. *Disappointing.* M,Y

BEST CURRENT FILMS

*For Family:* Anna and the King of Siam, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, The Yearling.

*For Mature Audience:* Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, Pursued, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, The Secret Heart, Smash-Up, The Well-Digger's Daughter.

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BOOKS FOR
**GROUP AND CLASS STUDY**

ONE of the most heartening signs of an awakening on the part of the church to its responsibility for remaking the world according to Christian standards is the forming of study groups for consideration of such books as those of Dr. Hutchinson and Dr. Van Kirk, which present backgrounds and blueprints for the new world that must be built if mankind is not to be crushed by pagan greed and conflict. An informed Christian public opinion must be developed to make these "blueprints" effective. Therefore—

*for your adult and young people's classes, church forums, men's and women's clubs, youth organizations, special study groups, we recommend—*

***A Christian Global Strategy***
**W. W. Van Kirk**

"Dr. Van Kirk furnishes plenty of material for use by enthusiasts for foreign missions. The closing chapter is a great missionary treatise. It should make American Christians blush with shame for their provincialism, their selfishness, their lack of spiritual devotion." *United Presbyterian*

"The author's faith in Jesus' pattern for the Kingdom of God is implicit in his every suggestion. The answer to the world's sickness is to be found in practical Christianity functioning through a united front, combined chief of staff and a unified command." *Hartford Courant* $2.00

***The New Leviathan***
**Paul Hutchinson**

"Dr. Hutchinson deals with the state as 'mortal God' which replaces the 'immortal God,' and draws telling illustrations from Leviathan at war, in peace, and as imperialistic. . . . The analyses are penetrating, and the author suggests what the churches ought to do, especially in this country." *Randolph Crump Miller*

"Here is the old issue of church and state, argued with fierce intensity, documented with abundant first-hand material from the life of our time, adorned with relevant historical facts." *John Haynes Holmes*

"Only in the Christian church, says the author, is to be found the answer to man's longing for security; the church is his chief protection against Leviathan." *Murray H. Leiffer* $2.00

***From Victory to Peace***
**Paul Hutchinson**

Still timely, as indicated by its call for a genuine world community; for the doing away with imperialism; for equal treatment of races; for total disarmament save for a world police force jointly controlled; for postwar treatment of defeated peoples on a basis of reconciliation; for world economic reorganization. $2.00

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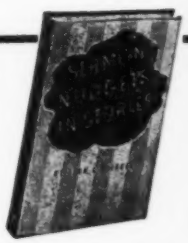

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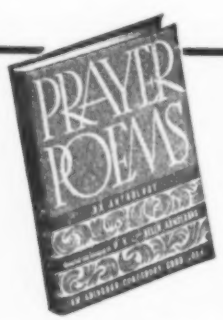


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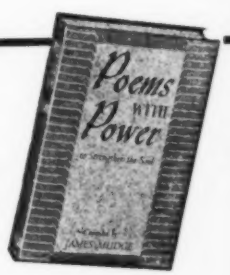


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